



GENESIS,

ELUCIDATED.

בראשית:

GENESIS

ELUCIDATED.

A NEW TRANSLATION,

FROM THE HEBREW COMPARED WITH THE SAMARITAN TEXT AND THE SEPTUAGINT AND SYRIAC VERSIONS,

WITH

NOTES.

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PREFACE.

It is with no little diffidence that the present attempt is submitted to the impartial judgment of the Biblical student, for, possessing as we do so admirable a translation of the Holy Scriptures, as justly valued for its great accuracy and for the purity of its style as it is venerated from its association with all the sacred impressions of our early childhood and with the religious and political institutions which form the glory of the British name, a new translation might well be thought superfluous. respect to the mass of the people it doubtless is so, but there is another class of readers among whom the spirit of inquiry has made such rapid advances in our age, and with whom the insight which has been obtained into the manners and usages, the idioms and ideas, of the nations mentioned in Holy Writ, has become so familiar, that this undertaking, though but a stepping-stone to others better fitted for the task of completing a work of more extensive magnitude, may not have been altogether labour in vain.

"Genesis" is a Greek word signifying "generation" or "production:" and was inscribed as the title of the first book of Moses, by the Septuagint translators, who have

been followed in this particular by the European portion of Christendom. The Hebrew name, "Beräshith," which signifies "in the beginning," is the first word of the book; it being the practice of the Jews, in common with other Eastern nations, to denominate their books from some conspicuous word occurring as near as possible to the commencement of the work.

It was the opinion of Eusebius,* and it appears a credible one, that Moses wrote the Book "Beräshith" while sojourning amongst the Midianites, where, in the space of forty years, he had ample time to collect the various traditions which were current among those descendants of Abraham by Keturah. During the first period of his life, it is not likely that he was much familiarized with the history of his own people; having been brought up amongst the priests of Egypt, as the adopted son of Pharaoh's daughter, and being by them educated, according to a royal privilege, " in all the wisdom of the Egyptians." But when he had acquired all that could be imparted from that source, his sojourn amongst the Midianites became a Providential preparation for his public mission to the descendants of Abraham, and opened to his mind the field of historical tradition which was current amongst them, and with which it was necessary that he should be competently acquainted.

As the most ancient record of authentic history, therefore, the Book of Genesis has a venerable claim upon our attention and regard. The enumeration which it gives us of the various nations that peopled the earth in the infancy

^{*} Præp. Evang. ii, 7.

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of colonization, is borne out by the independent testimony of the classical writers, and the many populous tribes which have since held in hereditary tenure the vast tract between the Tigris and the Nile, and from the Taurus to the Indian Ocean, are all located by the sacred historian in the possessions where they have been identified by ancient geographers and modern travellers. The history of the three patriarchs is likewise a faithful delineation of the genuine Arab life, and the customs here portrayed may still be found detailed in the personal narratives of our own day.

We know that the most satisfactory evidence of the inspiration of Scripture will rest with those who have the most deeply meditated the sacred writings; and this will be found in no case more true than with respect to the Book of Genesis. The aptness, the point, the felicity of diction, which characterize it; the grand simplicity of thought, the deep pathos, the extensive views which it contains; the great moral antidote which it presents to the apparently perishable condition of human nature; all, in short, that can mark the most genuine inspiration, since it meets the highest and purest aspirations of man with an assured perspective of immortality: these are the arguments which will, the more they are considered, appear to raise this Book immeasurably above any merely human composition whether ancient or modern. Genesis is, besides, complete in itself; it may be called the Bible in epitome; and this character of it, participating in that completeness and perfection which distinguish the works of the Creator, is no slight demonstration that it has proceeded from him. Here the Divine Mediator appears, from the very opening viii PREFACE.

of the history of mankind; his presence sheds a light over the whole extent of human destiny, from the creation of Adam, to the period when the Israelites are left, at the death of Joseph, in expectancy of entering upon the promised land, a type of the resurrection to an everlasting inheritance. Here we behold the Lord of Glory speaking of atonement to Adam in Paradise, holding familiar converse with the primeval patriarchs, visiting the tents of Abraham in the guise of a "friend," supporting, from time to time, by appearing to them in a human form, the faith of the hereditary depositaries of infallible promises, and unceasingly holding forth to them the prospect of a future life for the accomplishment of them. Yes! the Glory of the Messiah irradiates the pages of the Book of Genesis, and this is the crowning evidence of its inspiration. Under his names of "Yáhaweh," "the Angel," or, as the revealed "God" and his "Word," Jesus Christ, our Lord, declared to them the immaterial and inscrutable Deity, and manifested the plenitude of grace and truth. As the rising sun to the older fathers, he appeared in his meridian to Abraham, his milder light was shed upon the days of Isaac, and his setting ray broke from beneath the cloud that had overcast the days of Jacob; but only to give an earnest of a future rising, and to direct the hopes of men to that day-spring from on high, the harbinger of a Sun of Righteousness which setteth not.

To the pious and meditative Jew, above all others, what absorbing reflections! At a time when his nationality is held in dispute, when his faith in the restoration of Israel*

^{*} Isa. xi, 12; Lu. xxi, 24.

is ready to be extinguished, they are surely fitted to prepare his heart for the advent of his Messiah. The conversion of Israel to Jesus of Nazareth is, indeed, an indubitable futurity,* but, as a national movement, it will be brought about by a direct Providence. The history of Joseph† contains this prophetic consummation in an unmistakable enigma. The Great Joseph is rejected of his brethren, sold to the Gentiles, acknowledged by the nations as the Saviour of the world, and the Dispenser of the manifold grace of God to all that hunger after righteousness. The famine of the Divine word! will yet bring the sons of Israel "along with the nations that come," they will recognize in the Lord of the countries him whom they had rejected, they will magnify him whom once they despised, and in those days peace shall be established upon Israel. Then will those bright visions of prophecy be realized, which give promise of their ultimate glory and pre-eminence above all the nations of the earth; § the universal kingdom of the Messiah upon earth, and his throne at Jerusalem; the resurrection of the blessed to a participation in that glory; ¶ those objects of adoring faith and patience to the truly christian student of Holy Writ, and with which the Jew, who assiduously compares the books of

^{*} Rom. xi, 11-26.

⁺ Has it ever been considered, that, in the name of "Yoseph," "he will add," there seems to be almost an allusion to a second advent of the Messiah, of whom Joseph is so prominent a type?

[‡] Am. viii, 11.

[§] Isa. lxi, 4-6; Dan. vii, 18; Rom. ii, 10.

^{||} Isa. xxiv, 23; Jer. iii, 17; Zech. xiv, 9; Matt. v, 35; and xxi, 9, compared with xxiii. 39.

[¶] Dan. xii, 3; Rom. viii, 17; Rev. i, 9; v, 10.

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Scripture, will learn to associate a trust in the all-sufficient atonement and renovating grace of our common Lord and Saviour.

But it is time to turn from these stupendous topics, in order to examine the plan upon which the present work has been conducted. It will be observed that the Text is not based upon the Hebrew alone, but includes the various readings of the three most important collateral authorities, viz., the Samaritan Text with the Septuagint and Syriac Versions. The first, which dates from the Babylonian captivity, is thought to have preserved many letters, words, and even sentences, and sometimes whole passages, which are no longer extant in the Hebrew. The Septuagint Version, which was made some centuries before the birth of our Saviour, has been the rule of faith to a large portion of the Christian world from the apostolic times; and the Septuagint Pentateuch is considered to have been made in the time of Ptolemy Philadelphus, about the year 280 B.C. The Syriac was probably executed at the close of the first, or beginning of the second century of our era, and a very high value is justly ascribed to it.

The deviations from the Hebrew are invariably accounted for in the Notes, and the supplementary words are distinguished by brackets, so that it may be seen at a glance what is translated and what is subsidiary.

The Notes are designed not only to account for the reading of the Text, but also to illustrate and explain it by a reference to the history, traditions, and customs, of the East, as likewise to reconcile its statements on subjects of physical science, with the results of modern investigation. Being intended solely for the elucidation of the Text, they

have been for the most part collected from various existing publications, and have consequently no general pretension to originality, a qualification which, as affects their value, would certainly be an objection rather than a recommendation.

For the convenience of reference, passages of Scripture are indicated according to the present division into chapters and verses.

The Commentaries of Bishop Patrick and Dr. Adam Clarke have been followed in what appeared useful towards the elucidation of the Text; the Chaldee Targúm or Version of Onkelos* has likewise been kept in view throughout the whole, and noticed wherever it seemed to give any occasion for remark.

In explaining the system of orthography which has been adopted for the spelling of proper names, it may be requisite to enter into some detail. Since the publication of the Travels of Niebuhr and Burckhardt, where the defectiveness of the German manner of spelling has been compensated by the insertion of the original Arabic, a well-defined system by which the several letters and vowel-powers of the Shemitic languages might be represented with precision, has been aimed at by authors who have had acquaintance with the East. It has appeared indispensable to the critical character of the present work, to adopt a method of this kind in the spelling of Hebrew proper names, as they have a signification which is frequently of

^{*} Onkelos is generally considered to have been a disciple of Rabbi Hillel, who flourished about fifty years before the Christian era. He is particularly useful as shewing what passages of Scripture were interpreted in his time with reference to the Messiah.

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importance, and, being derived from some root in the language, their meaning is affected by their orthography.

It is perhaps not generally known, that in the Shemitic languages there are principles of articulation which are foreign to the European; but these can be rendered practicable to the English student by attention to the use of the organs which are employed in enunciation. The letters comprehended under this remark may be classed as labials, dentals, palatals, and gutturals.

Labials.	Dentals.	Palatals.	Gu	tturals.
ph (5)	th (1)	ch ()		h (ה)
bh (_)	dh (T)	gh (Հ)	lr (5)	ḥ (П, ट)
t (D)	sh (v)		ķ (ゔ)	kh (۲, خ)
	غ (<i>کا</i> , نه	o)	ă (V, を)	gh (پ, غ)
	غ ,لا) ب)		

The labials ph and bh may be termed the imperfects of p and b $(\mathfrak{D}, \mathfrak{D})$, being enounced by closing the lips as in forming the p and b, but imperfectly, and so as to allow a slight passage for the air between. They are therefore not identical with f and v, which require the lower lip to be brought in contact with the edge of the upper row of teeth.

The t is produced by inserting the tip of the tongue between the lips, so as hermetically to close the passage, and suddenly drawing it back with the emission of the voice. The sound is clearer than that of the ordinary t, with a slight approach to that of p.*

^{*} Hence it appears that bought properly to be rendered, in English character, by d; it is, however, most generally pronounced as z.

The usefulness of a correct articulation, in comparative philology, may be here

Of the dentals, th and dh, the imperfects of t and d (p_1, p_2) , are produced by allowing an escape for the air between the tip of the tongue and the teeth; consequently, the former is pronounced as in "think," and the latter as th in "then." Sh, as in "shield."

S and z differ from the ordinary s and z by an attempt more or less perceptible to prefix to them the effect of t and d, almost in the same way as the English j differs from the French.

The palatals ch and gh are the imperfects of k^* and g $(\mathfrak{I}, \mathfrak{I})$; they are pronounced as in "chord," "ghost," but somewhat less distinctly.†

In a few instances occurring of Persian words, ch is pronounced as in "choice."

Among the gutturals, h may be looked upon as the imperfect of the N or hamzaed Elif of the Arabic. This power affects all vowels beginning a syllable, in which case they should be enounced with a pointed distinctness, which has all the characteristic of a guttural. Thus, "El-Ism-cl-Aĕzam" should not be pronounced as though it were written "Elismelaazam," but the voice should be intercepted before each syllable. This is done by closing the air-passage in the throat, and then suddenly expelling

illustrated in the instance of the word $\pi\tau\delta\lambda\epsilon\mu\sigma\varsigma$, which, a more ancient and Asiatic form of $\pi\delta\lambda\epsilon\mu\sigma\varsigma$, by the knowledge of the above peculiarity, becomes

identified with الأولى, Arab. ظلم, oppression, Æthiop. rad. vim intulit—Gesen. Thesaur.

^{*} As kh is used to distinguish another letter, it was found necessary to retain ch for the power of \supset .

[†] In the pronunciation of the Oriental Jews, however, there is no perceptible difference between the \supset and the $\stackrel{*}{\sim}$ of the Arabic.

the vowel sound. h is aspirated, as in "horse," except when occurring at the end of a syllable.

k bears the same relation to k as the hamzaed a does to the soft a. It is formed by bringing the roots of the tongue in contact with the uvula, so as to close the orifice of the throat; and, on the sudden dilatation of the passage, accompanied with an emission of the voice, a martellated sound is produced, having an analogy to k, but much stronger and clearer.

The h and kh are both imperfects of k: h has a wheezing sound, as ch in the German "nach;" kh is a stronger aspirate, with a vibration of the uvula, as in the German "nacht."

A, ă, or an apostrophe following or preceding a vowel,* has been used to designate the ¿; it is the sound of k with the addition of the bass of the voice, as the hard g differs from k. A deep clicking sound is thus produced, which is most naturally followed by an open vowel.†

gh, with a dot under the g, is the imperfect of the preceding, and bears the same analogy to kh that g does to k, that is, by the addition of the bass of the voice; the vibration of the uvula being freer, with a strong rolling sound. It is like the r grasseillé of the French, but deeper and fuller.

Of the vowel signs, the Kamets and Kamets-chatuph

^{*} In the latter case, it has been placed lower in the body of the word than the ordinary apostrophe.

[†] The A is used by Burckhardt to represent the Arabic عنيزة, as in عنيزة, which is written, in his Travels in Syria, Aeneze, and which is spelt in the present work, Aénevzeh.

of the grammarians are represented by au, as in the words "gauze," "caution," though not necessarily long. This power has been rendered by grammarians, as Kamets, by â, and as Kamets-chatuph, by a short o; but its real value does not seem to have been satisfactorily apprehended. It is the broad sound of a in "ball," "water;" which is known more or less in all countries,* but is extensively prevalent in the Hebrew and Syriac. It is represented in Greek by o micron, which has the sound of o in "cord," "rod," and which is used in the Syriac writing as a vowel-point to designate the Kamets.

a, á, and â, should be respectively pronounced as in "patrol," "father," "large:" the â has been used to denote the Arabic Elif with fathah.

ä has the sound of a in "maker," "able."

é, as the first e in "there;" but when twice occurring in a dissyllabic word, its sound is short, as in "ferret."

e without accent, when succeeded with a consonant in the same syllable, as in "fled;" when terminating the syllable, or when followed by a vowel, it is the e *muet* of the French, and

ë with two dots over it, is to be pronounced separately from the preceding vowel.

í, as in "seraphine," or as ce in "been."

i without accent, as in "mint."

ó, as in "locust."

^{*} It is a French provincialism; only, in that language, it cannot be expressed in writing. It is also used in Arabic, as likewise in Persian; the names "Punjah," "Dúránee," "Kâbul," for instance, being frequently pronounced and written "Punjaub," "Dúraunee," "Kaubul."

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ú, as in "rule," or as oo in "food," "foot." ai, as in "frail." áu, as in the German "haus." ey, as in "Weymouth." ow, as in "owl."
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Little remains to be added, and a greater prolixity in this place might be trespassing upon the reader's patience. A few typographical errors which, owing to the nature of the book, have crept in, notwithstanding a generally very careful printing, will be found rectified in the table appended at the end of the volume: while the errors of authorship can do no more than plead the indulgence of the public, with the hope that they may be excused in the endeavour which has uniformly guided the course of this work, namely, the investigation of truth.

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THE FIRST BOOK OF THE LAW

OF MOSES:

COMMONLY CALLED

GENESIS.

PART I.

SECTION I.

CREATION VIEWED WITH REFERENCE TO THE RELIGIOUS OBSERVANCE
OF DAYS AND THE INSTITUTION OF A SABBATH.

In the beginning' did God² create the heavens³ and the earth.⁴

Now the earth⁵ had continued⁶ waste and uninhabited;⁷ and darkness⁶ [lay] over the face of the deep.⁹

And the breath¹⁰ of God stirred¹¹ upon the face of the waters.

And God said, Let [there] be light. And [there] was light: and God beheld the light, that [it was] good. And God put a division between the light and the darkness: and God called the light Day, and the darkness he called Night. So [there] were evenings, and [there] were mornings. —One day.

And God said, Let [there] be a firmament in the midst of the waters; and let it be such as to constitute a division between [the lower body of] waters [with respect] to [the upper body of] waters: and it was so. 19 And God made the firmament; 20 and God 21 put a division between the waters which [are] under the firmament, 22 and the waters which [are] above the firmament; 23 and God called the firmament Heavens: and God beheld [it], that [it was] good. 24 So [there] were evenings, and [there] were mornings.—A second day. 25

And God said, Let the waters [which are] under the heavens, be collected into one place, and let the dry [land] appear: and it was so. And the waters [which are] under the heavens were collected unto their place, and the dry [land] appeared.²⁶ And God called the dry [land] Earth; and the collection of waters called he Seas: and God beheld, that [it was] good. And God said, Let the earth put forth tender grass, herb yielding seed after its kind,²⁷ and²⁸ fruit-tree bearing fruit after its kind containing its seed,²⁹ upon the earth: and it was so. And the earth brought forth tender grass, herb yielding seed after its kind, and fruit³⁰-tree bearing fruit that contained its seed after its kind, upon the earth:³¹ and God beheld, that [it was] good. So [there] were evenings, and [there] were mornings.³²—A third day.

And God said, Let [there] be luminaries in the firmament of the heavens, to give light upon the earth, and 33 to constitute a division between the day and the night, that they may be for portents, 34 and for solemnities, 35 and for [the computation of] days, and for 36 years; let them thus become luminaries in the firmament of the heavens, to

give light upon the earth: and it was so. And God made the two great luminaries;³⁷ the greater luminary for the government of the day, and the lesser luminary for the government of the night: [he made] the stars also.³⁸ And God set them in the firmament of the heavens to give light upon the earth, and to rule over the day and over the night, and to constitute a division between the light and the darkness: and God beheld, that [it was] good. So [there] were evenings, and [there] were mornings.—A fourth day.

And God said, Let the waters shoal with crawling³⁹ [things], living souls;⁴⁰ and let flying⁴¹ [things] fly about over the earth, along the face of the firmament of the heavens: and it was so.⁴² And God created the great crocodiles;⁴³ and every living soul that creepeth, which the waters shoaled with,⁴⁴ after their kind, and every winged fowl after its kind: and God beheld, that [it was] good. And God blessed them, saying, Fructify and multiply,⁴⁵ and fill the waters in the seas, and let the fowl multiply in the earth. So [there] were evenings, and [there] were mornings.⁴⁶—A fifth day.

And God said, Let the earth bring forth [the] living soul after its kind; ⁴⁷ cattle, and creeping [thing], and [wild] beast ⁴⁸ of the earth after its kind: and it was so. And God made the [wild] beast of the earth after its kind, and the cattle after its kind, and every creeping [thing] of the ground after its kind: and God beheld, that [it was] good. And God said, Let us ⁴⁹ make man in our image ⁵⁰ and ⁵¹ after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the [wild] beasts ⁵² of the earth,

and over all the crceping [things] that creep upon the earth. And God created man in his image; in the image of God created he him: male and female created he them. And God blessed them, and God said unto them, Fructify and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sca, and over the fowl of the heavens, and over the cattle, 50 and over every living [thing] that creepeth upon the earth. And God said, Lo, I have given you every herb yielding seed, that [is] upon the face of all the earth, and all the trees wherein [is] the fruit of trees, yielding seed: they shall be unto you for food. And to every [wild] beast of the earth,54 and to every fowl of the heavens, and to all that creepeth upon the earth, wherein [there is] a living soul, [I have given] every green herb for food:55 and it was so. And God beheld all that he had made, and lo, [it was] very good. So [there] were evenings, and [there] were mornings. -The sixth day.

Now were the heavens and the earth finished, with all that proceeded of them.⁵⁶

When, therefore, God had finished, on the sixth⁵⁷ day, his work which he made, he rested on the seventh day from all his work⁵⁸ which he had made: so God blessed the seventh day, and sanctified it; because in it he rested from all his work⁵⁹ which God had by creation made.

NOTES.

Note 1.—On eternity as predicable of the creation.

Rabbi Solomon Yarkhi, on the first verse of Genesis, expresses this judgment: 'In no case can it be accepted, that the Scripture here intends to lay down the succession of the objects of creation.' His meaning appears to be, that this sentence ought to be looked upon as a detached enunciation or introductory proposition, the object of which is to declare that all things originated by the will of God, and that he alone is self-existent.

The Greeks had their tradition of a *chaos*, or shapeless or confused condition of the world, pre-existing the state of order and arrangement in which it stands; which in some degree also tends to confirm the argument for considering the first sentence of Genesis as an independent proposition.

Strictly speaking, the expression "in the beginning" may be taken as equivalent to "from eternity:" for, whatever epoch be fixed upon as that "beginning," there must have existed a lapse of duration before it; and, therefore, that epoch was not "the beginning;" to find which, the periods of past eternity might be indefinitely retraced.

A different opinion, it is true, has been expressed: 'A commencement of creation,* unquestionably, there must have been: and, before that point, from eternity, the All-Sufficient was his own universe.'

^{*} Dr. J. Pye Smith's Lectures on the relation between Scripture and Geology, p. 324. Second Edition.

'Of one thing we are certain,* that, how far back soever we suppose the commencement of creation carried; let it be, not only beyond the actual range (if a definite range it can be said to have) of the human imagination, but even beyond the greatest amount of ages that figures in any way combined could be made to express: still, there was an eternity preceding.'

But to this mode of reasoning it may surely be answered, that finitude is by no means self-evidently predicable of the created universe, considered as a whole, whether in point of time or extent; although its various parts, unquestionably, have a limited duration. The fact that an epoch, however remote, might be pointed out, when our solar system had its origin, can go no way in shewing that other systems have not come into being, and, possibly, passed through the various stages of developinent and dissolution, through a retrograde infinitude of past duration. The finite bears no proportion to the infinite: and the universe, a part of which is subject to our investigation, were it limited, would be no more than a grain of sand in proportion to the infinity of Creative Power. Ought it not rather to be thought, that an infinite and eternal Power has its necessary correlative in an infinite and external work?

The Scripture, then, logically asserts the created universe to have been eternally in existence: and therein confirms the suggestions of reason, which finds contradiction in the idea that God's creative power should be limited within the bounds of a restricted period.

Note 2.—On the name of God.

The name "God," in German, "Gott," in Persian, "Khúda" (which seems to be related to "khúd," "self"), may have its origin in the idea of self-existence.

^{*} Dr. Wardlaw's Lecture for 1833. Cong. Lectures, First Series, p. 206.

In the Shemitic languages, the name of the Deity contains an allusion to strength and power.

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From the circumstance of the Hebrew word "Alohim" being in the plural number, some commentators have imagined that a reference is here intended to the Most Holy Trinity. But this supposition is unnecessary; and does not appear to rest upon a sufficient foundation. The plural number is used in certain words, as in "Alohim," "Adhonim," to denote majesty or excellence, or where it is customary to express reverence. Afterwards, it came to be used habitually, even in cases where reverence was not intended. Thus, "Alóhím" is used to signify, not only the true God, but likewise any god of the heathen; of this an instance is afforded in 1 Sa. v, 7: "And when the men of Ashdodh saw that [it was] so, they said, The ark of the God (Äl6hím) of Israuël shall not abide with us; for his hand is hard upon us, and upon Daugh'on our god (Alohim)."—and in 2 Ki. i, 3: "But the angel of YAHAWEH spake unto Äliyauh the Tishbee, [saying,] Arise! go up to meet the messengers of the king of Shomr'on, and speak unto them [in these words], Is it because [there is] no God (Alóhím) at all in Israuël, ye go to enquire of Bá'ál-zebhúbh the god (Alóhím) of Aékr'on?"—and further, ch. xix, 37: "And it came to pass, as he [was] prostrating in the house of Nisr'och his god (Alohim), Adhr-am-méléch and Shár-äzer, his sons, smote him with the sword." Thus, Yóseph's brethren call him "the man the lord (Adhóním) of the land:" and, in a similar manner, we use, out of respect, the second person plural, while addressing a single individual.

Note 3 .-- On the illimitable extent of the universe.

It is computed, that the number of the stars which are visible to the naked eye, does not much exceed three thousand: but, when the sight is assisted by a telescope, even one of small power, this number is very much increased; and it continues to multiply, according to the increase of power in the instrument. In one place, where they are more thickly sown than elsewhere,

Sir W. Herschel reckoned that fifty thousand had passed over a field of view of two degrees in breadth, in a single hour.

Attempts have been made to ascertain the distance of some of the fixed stars, by calculations founded on parallax,* it being previously understood, that a parallax of one second would justify an assumption of distance not less than nineteen thousand two hundred millions of miles. In the case of the most brilliant star, Sirius, even this minute parallax could not be found: from which it was to be inferred that the distance of that star is beyond even this vast measure. In others, the experiment was also tried, with no better success. But a sensible parallax of about one second has been ascertained in the case of one double star (a' a') in the constellation Centaur, and one of the third of that amount for the double star 61 Cygni; which gave reason to presume that the distance of the former might be about twenty thousand millions of miles, while the distance of the latter is not less than six hundred and fifty-eight thousand times the distance of the earth from the sun, and light from the star, travelling one hundred and ninety-two thousand miles a second, is ten years and a quarter in reaching us. If we suppose that similar intervals exist between all the stars, we can readily understand that the space occupied by even the comparatively small number visible to the naked eye, must be vast beyond all powers of conception.

The result of the observations which have been taken by the Herschels, leads to the conviction, that, as the planets are parts of a solar system, so are solar systems parts of what may be called an astral system: that is, a system composed of a multitude of stars, bearing a certain relation to each other.

The evidence of the existence of other astral systems, besides our own, is much more decided than might be expected, when it is considered, that the nearest of them must be separated by a

^{*} The parallax of a fixed star is the angle at the star subtended by the radius of the earth's orbit.

mighty interval from our visible firmament. Sir W. Herschel, directing his wonderful tube towards the sides of our system, where stars are fewest, was enabled to see, with awe-struck mind, astral systems suspended in the vast empyrean; firmaments, as he called them, resembling our own. Like light cloudlets to a certain power of the telescope, they resolved themselves, under a greater magnifying power, into a multitude of stars; though these generally appeared no larger than the finest particles of diamond dust.

By observations and calculations which appear to have been conducted with the greatest care, and which were corroborated by facts independently and previously ascertained, the spacepenetrating power of Herschel's forty-feet reflector was brought out to be a little more than one hundred and ninety-one times that of ordinary natural vision, or extending to more than three hundred thousand times the distance of Sirius, which is regarded as one of the nearest of the fixed stars. The light by which Sirius is seen by us, is at least six years and four months on its passage to our system. Sir William brought out that the brilliant nebulæ which only that telescope then could reach, are distant from our system by a number of miles, to express which, in common arithmetical numeration, requires twenty figures, of which the first eight are 11, 765, 475; the 11 denoting trillions, and the other number billions; the remaining part of the sum being much more than nine hundred and forty-eight thousand It follows, that the light, by which those bright objects are made visible, cannot have been less than one million and nine hundred thousand years in its progress to us.

Yet, when we have strained our mind to contemplate, in the extremely feeble manner to which our faculties are competent, this overwhelming distance, we have no reason to think that we have touched the circumference of the astral universe, or that we have advanced beyond the threshold of God's creation.

Note 4.—On the formation of solar systems.

Notwithstanding that the term "in the beginning" stands connected with "the earth" equally well as with "the heavens," as designating the objects of creation; yet, with reference to the former, it is to be understood but generally, as indicative of a time lying beyond the cognizance of man, although in itself definite and limited. The distinction will readily appear on this ground, that the earth, being an individual object, must have had a commencement of existence, whereas the same cannot be said of the heavens, until their extent be shewn to be limited; the improbability of which has been argued in Notes 1 and 3.

The earth is a globe of somewhat less than eight thousand miles in diameter, being one of a series of eleven, which revolve at different distances round the sun, and of which some have satellites in like manner revolving around them.

The sun, planets, and satellites, with the less intelligible orbs termed comets, are comprehensively called the solar system; and, if we take, as the uttermost bounds of this system, the orbit of Uranus (though Verrier's planet is far more distant, and the comets actually have a wider range), we have to assign to it no less an extent than three thousand six hundred millions of miles in space.

There are several remarkable circumstances attending the solar system, which shew that a general law has presided throughout its formation. The first of these is, that the planets all move nearly in the same plane, corresponding with the centre of the sun's body;—2. That the motion of the sun on its axis, those of the planets round the sun, and the satellites round their primaries, and the motions of all on their axes, are in one direction, namely, from west to east;—3. The primary planets shew a progressive increase of bulk, and diminution of density, from the one nearest the sun to that which is most distant; and the distances bear a uniform relation and proportion among each other;—

4. The periods of revolution are also proportioned. Upon these data, astronomers have supposed that, in the rotation of a gaseous mass (the origin of solar bodies), rings of matter have been detached by centrifugal force, which, collecting gradually into spheres, by the power of attraction, have formed the planets, preserving a velocity of revolution round the sun, equal to that of its rotation at the period of separation; while not participating in any changes afterwards undergone by that body. The rotatory motion of the planet being established, satellites would be thrown off in turn from its body, in exactly the same way as the primary had been thrown off from the sun. But while there are many chances against the matter of the rings being sufficiently equable to remain in the annular form till they were consolidated, it might nevertheless be otherwise in some instances. probably the case with the two rings about the body of Saturn, which remain a picture of the arrangement, if not the condition, in which all the planetary masses at one time stood. It may also be admitted, that, when a ring broke up, it was possible that the fragments might spherify separately. Such seems to be the actual history of the ring between Jupiter and Mars, in place of which we find four planets much under the size of the rest, and moving nearly at the same distance from the sun, though in orbits so elliptical and in such different planes, that they keep apart.

The process of formation which there is reason for ascribing to planetary systems, has received a striking illustration in the following curious experiment:—A mixture of water and alcohol was placed in a glass box, with a small quantity of olive oil, of density precisely equal to the mixture; thus exhibiting the phenomenon of a liquid mass relieved from the influence of gravitation, and free to take the exterior form given by such forces as might be brought to act upon it. The oil was seen instantly to take a globular form, by virtue of molecular attraction. A vertical axis was then introduced through the box, with a small discupon it, so arranged, that its centre should coincide with the

centre of the globe of oil; and, on turning the axis at a slow rate, the oil-sphere was put into a movement of rotation. Presently the sphere was seen to flatten at its poles and swell out at its equator, and thus was realized, on a small scale, an effect which is admitted to have taken place in the planets. The spherifying forces are of different natures,—that of molecular attraction in the instance of the oil, and of universal attraction in the planet; but the results were analogous, if not identical. On quickening the rotation, the figure becomes more oblately spheroidal. When it revolves so quick as to make two or three turns in a second, the liquid sphere first takes rapidly its maximum of flattening; then becomes hollow above and below, around the axis of rotation, stretching out continually in a horizontal direction; and, finally, abandoning the disc, is transformed into a perfectly regular ring. At first, this remains connected with the disc by a thin pellicle of oil; but on the disc being stopped, this breaks and disappears, and the ring becomes completely disengaged. The only observable difference between the latter and the ring of Saturn is, that it is rounded instead of being flattened; but this is accounted for in a satisfactory way.

A little after the stoppage of the rotatory motion of the disc, the ring of oil, losing its own motion, gathers once more into a sphere. If, however, a smaller disc be used, and its rotation continued after the separation of the ring, rotatory motion and centrifugal force will be generated in the alcoholic fluid, and the oil-ring, thus prevented from returning into the globular form, divides itself into several isolated masses, each of which immediately takes the globular form. These are almost always seen to assume, at the instant of their formation, a movement of rotation upon themselves—a movement which constantly takes place in the same direction as that of the ring. Moreover, as the ring, at the instant of its rupture, had still a remainder of velocity, the spheres to which it had given birth tend to fly off at a tangent; but as, on the other side, the disc, turning in the alcoholic liquor, has impressed on this a movement of rotation, the spheres are

carried along by this last movement, and revolve for some time round the disc. Those which revolve at the same time upon themselves, consequently, then present the curious spectacle of planets revolving at the same time on themselves and in their orbits. Finally, another very curious effect is also manifested in these circumstances: besides three or four large spheres into which the ring resolves itself, there are almost always produced one or two very small ones, which may thus be compared to satellites. This experiment presents an image in miniature of the formation of the planets, according to the hypothesis of Laplace, by the rupture of the cosmical rings attributable to the condensation of the solar atmosphere.*

M. Compte, of Paris, has calculated what ought to have been the velocity of rotation of the solar mass, at the successive epochs when its atmosphere extended to the regions of the various planetary orbits. He ascertained that the rotation was sensibly equal to that of the actual sidereal revolution of the corresponding planet; and that the rotation of the primary planets, in like manner, corresponded with the orbitual periods of the secondaries.† Thus, for example, at the period when the lunar circle was thrown off from the earth, our planet performed a diurnal rotation equal, in length of time, to about twenty-nine days and a half, or a lunar month; with a diameter of four hundred and eighty-two thousand miles.

Our own solar system is to be regarded as completed; supposing its perfection to consist in the formation of a series of planets: for there are mathematical reasons for concluding that Mercury is the nearest planet to the Sun, which can, according to the laws of the system, exist. But there are other solar systems within our astral system, which are as yet in a less advanced state; and even some quantities of nebulous

^{*} Pr. Plateau on the Phenomena presented by a free liquid mass withdrawn from the action of gravity.—Taylor's Scientific Memoirs, Nov. 1844.

[†] Cours de Philosophie Positive.

matter, which have scarcely begun to advance towards the stellar form. On the other hand, there are vast numbers of stars which have all the appearance of being fully formed systems, if we may judge from the complete and definite appearance which they present to our vision through the telescope. We have no means of judging of the seniority of systems; but it is reasonable to suppose that, among the many, some are older than ours. There is, however, definite evidence for the probability of the comparative recentness of our system. This consists in the presence of a thin nebulous matter, of a very oblately spheroidal shape, which is diffused around the sun to nearly the orbit of Mercury; it lies in the plane of the sun's equator, and is brightest towards that luminary. This matter, which sometimes appears to the naked eye at sunset, in the form of a cone projecting upwards in the line of the sun's path, and which bears the name of the "Zodiacal Light," has been thought to be a last remnant of the concentrating matter of our system.

The earth and all the various substances which it contains, have, at present, a certain volume, in consequence of the temperature actually existing. When, therefore, we find that its matter, and that of the associate planets, was, at one time, diffused throughout the whole space now circumscribed by the orbit of Uranus, we cannot doubt, after what we know of the power of heat, that the nebulous form was attended by the condition of an intensely high temperature. The nebulous matter of space, previously to the formation of stellar and planetary bodies, must have been a universal Fire Mist, an idea which we can scarcely comprehend, though the reasons for arriving at it seem irresistible. The formation of systems out of this matter, implies a change of some kind with regard to the condition of the heat. Had this power continued to act with its full original repulsive energy, the process of agglomeration by attraction could not have gone on. We do not know enough of the law of heat, to enable us to surmise how the necessary change in this respect

was brought about, but we can trace some of the steps and consequences of the process. Uranus would be formed at the time when the heat of our system's matter was at the greatest height, Saturn at the next, and so on. Now this agrees perfectly with the exceeding diffuseness of the matter of those elder planets, Saturn being not more dense or heavy than the substance cork, while the density of the Earth is four and a half times that of water. It may be, also, that a sufficiency of heat still remains in those planets, to make up for their distance from the Sun, and the consequent smallness of the heat which they derive from his rays; and it may equally be, since Mercury is twice the density of the Earth, that its matter exists under a degree of cold for which that planet's large enjoyment of the sun's rays is no more than a compensation.

Note 5.—On the "six days' creation."

The subsequent verses go on to describe, in very general terms, the gradual progress of the earth's condition towards the present state in which it is fitted to afford a suitable habitation for man; without expressing what time might already have elapsed since the original production: so that from them arises no obstruction to the theory, if such be established on its own grounds, of an antiquity for the earth far exceeding the popular notions on that subject, nay even, baffling all the efforts of human comprehension.

We do, indeed, read, at the giving of the Decalogue, that in six days the heavens and earth were made; but viewing that passage as a manifest allusion to the First Section of Genesis, it is evident that the former ought to be interpreted by the latter.

This Section appears to have had for object, principally, to account for the institution of the Sabbath, and the division of time into weeks; as, likewise, to appropriate each day to the commemoration of some part of the work of creation, with a view

of obviating a tendency to idolatry—it being the custom with heathen nations to dedicate cach day to the more particular honour of some one divinity.* Afterwards, when this account of the creation came to be spoken of in common parlance, it is easily understood how it should have received the designation of the "six days' creation," and been looked upon by the undiscriminating vulgar in the more easy acceptation in which it is set forth in Exod. xxxi, 17.†

- * Hyde (Rel. Vet. Persar.) informs us, on the authority of Xiphilinus, that the Egyptians were the first to name the days by the seven planets; and mentions that the order of the planets, according to the Egyptians, was, Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon. The ancient Arabians, also, had, as Sale mentions (Prelim. Disc. to the Kúr'ân, Sec. 1.), seven celebrated temples, dedicated to the seven planets; one of which, in particular, called Beyt Ghúmdân, was built in Sánặá, the metropolis of Yemen, to the honour of Ez-Zúharah, or the planet Venus (the 'Ashtoreth of the Phœnicians), and was demolished by the Khalifeh 'Othmân, in the murder of whom was fulfilled the prophetical inscription set, as is reported, over this temple, namely, "Ghúmdân, he who destroyeth thee shall be slain." The temple of Mekkeh is likewise said to have been consecrated to Zúhál or Saturn.—Esh-Shahristání.
- † 'In what but a figurative light can we view the "days" of creation? What can they mean, but that the six grand classes of natural phenomena were, all and each, distinct acts of divine power, and proceeded from the fiat of the Creator?—Address of the Rev. William Vernon Harcourt, as President of the British Association. Athenœum, Aug. 31st, 1839.
- 'It cannot be supposed, that this account of the creation was designed to teach the Israëlites deep points of philosophy; but, rather, it was intended to teach them to reverence the great Creator of all things; and, also, to preserve them from the idolatry of the heathen nations around them, who worshipped the sun and the moon, and other creatures which God had made. But yet, as this account was written by inspiration, it is all agreeable to truth, and to the nature of things. And the skill of the Divine Author is in this truly admirable, that the account of the creation is here given for the use of the people, in such words and phrases as were suited to vulgar conceptions; and yet it is, at the same time, perfectly consistent with true philosophy.'—Dr. David Jenning's Introduc. to the Globes, pp. 148, 151, 167. Lond. 1747.

NOTE 6.

The verb is here emphatic, and denotes continuance. It is so rendered in the Authorized Version, Ju. xiv, 17: "And she wept before him the seven days, while their feast lasted."

Note 7.

"Tóhú" means "waste" or "uncultivated." It is applied to the wilderness: "He found him in a desert land, and in the waste howling wilderness" (Deut. xxxii, 10; Authorized Version). In Joh xii, 24, it is rendered "wilderness:" he "causeth them to wander in a wilderness, [where there is] no way." In Ps. cvii, 40, the same expression occurs. "Tóhú-wau-bhóhú," here rendered "waste and uninhabited," is used also in Jer. iv, 23; where the devastation of the land of Israuël is foreseen by the prophet, as he more fully explains himself at the 26th and 27th verses.

The accuracy of the Scripture narrative is fully borne out by the inductions of geological research. Up to the era of the old red sandstone, there were as yet no land animals or plants; and for this the presumable reason is, that no dry land as yet existed. That the primary stratified rocks were formed in a generally horizontal position, we are as well assured, as that they were formed at the bottom of seas; since evidences exist of the granitic masses having been upheaved subsequently to the deposition of the primary rocks.

Note 8.

The idea of night being older than day was very ancient. The Egyptians, says Damascius, celebrated unknown darkness as the one principle of the universe. According to Hesiod, from Chaos arose Erebus and black Night; from Night, Æther and Day.* The modern Hermetic books speak of a "boundless"

^{*} Theog. 123.

darkness in the abyss, and water, and a subtle spirit, intellectual in power, existing in chaos." Aristotle says, "The theologians consider all things to be born from night." Aristophanes makes Chaos, Night, Erebus and Tartarus, the first: and in the Orphean Fragments we find, "I will sing of Night, the genitor of gods and men, Night the genesis of all things." The Anglo-Saxons also, like the eastern nations, began their computations of time from night, and the year from that day corresponding with our Christmas, which they called, "Mother Night:" and the Otaheitans refer the existence of their principal deities to a state of darkness, which they consider the origin of all things.

NOTE 9.

"Tehóm," rendered "the deep," signifies "the confused and noisy waves" of the sea; from the root "húm" (TT), which resembles the English word "hum."

It is a remarkable circumstance, that the earliest strata* appear, from geological evidence, to have been formed in the presence of a stronger degree of heat than what operated in subsequent stages of the world: for the laminæ (or flakes) of the gneiss and of the mica and chlorite schists are contorted in a way which could only be the result of a very high temperature. It appears as if the seas, in which these deposits were formed, had been in the troubled state of a caldron of water nearly at boiling heat.

From these circumstances, it would naturally result, that the atmosphere would be densely obscured by excessive and imper-

^{*} A table of geological strata is here given, beginning with the earliest, in the order in which they occur.

The crystalline rocks, granite, syenite, porphyry, etc., are not stratified.

^{1.} Primary system: gueiss, mica schist, slate, sandstone, and limestone.

Secondary system: old red sandstone, coal, new red sandstone, onlite, chalk.

^{3.} Tertiery system: sands and clays, peat, surface-soil.

vious vapours, probably altogether excluding the solar light, and obliterating all distinction between day and night.

Note 10.

The Septuagint appear to have understood "rúaḥ" in the sense of "wind," by the use of the verb ἐπεφέρετο for חשרתם. The Targúm of Onkelos also renders the passage in this sense: "and a wind from before the Lord blew over the face of the waters."

Note 11.

"Merâkhéphéth," rendered "stirred," is used of the fluttering of a bird over its young brood, De. xxxii, 11. In Talmúd Hagíga,* the following words occur, in allusion to the present passage: "as a dove fluttereth over her young ones, and toucheth them not."

NOTE 12.

The gradual cooling of the mass of waters may well be supposed to have originated currents of winds, which, partially dispersing the caliginous vapours, would have caused the air to appear of an uniform grey colour.

NOTE 13.

It is well known that light is necessary to vegetable as well as animal existence.

Note 14.

By establishing the alternations of day and night.

NOTE 15.

That is to say, in his communications with mankind.

^{*} Cap. ii, fol, 15.

Note 16.

The day, in the East, is reckoned to begin from the evening before. Hyde mentions,* that this custom prevails with those nations who compute their time by lunar months; and assigns the reason of it, that the new moon cannot be observed till after sunset.

There is nothing to hinder the original words, "āérebh" and "bókér," from being taken in a collective sense; to designate an undefined period of time, allowing it even to have been immeasurably vast and protracted. And it is remarkable, that all ancient cosmogonists suggest the same idea, preserving the tradition of an early series of successive revolutions. Gregory Nazianzen, after Justin Martyr, supposes an indefinite period between the creation and the first ordering of all things. Basil, Cæsarius, and Origen, are much more explicit; for they account for the creation of light prior to that of the sun, by supposing this luminary to have indeed before existed, yet so as that its rays were prevented, by the dense chaotic atmosphere, from penetrating to the earth.

Upon this first period, which may be called the primary system of stratified rocks, an author distinguished for the extent of his labours in actual examination, has the following remarks: 'The thickness of these strata we know to be enormous.—We have every reason to know, from what is now taking place on our own earth, that the accumulation of materials at the bottom of the ocean is a work infinitely slow.—We are sure that such an accumulation as should produce the primary strata, as we now see them, must have occupied a space of time from the contemplation of which the mind shrinks.'‡

^{*} Rel. Vet. Persar.

[†] Compare Da. viii, 14.

¹ Macculloch's Syst. Geol. vol. i, pp. 472, 473.

NOTE 17.

Namely, shall be appropriated to the commemoration of this first period.

Note 18 .- On the Hebrew "firmament."

It has been argued, because the verbal root "raukaa" of the word "raukaa," translated "firmament," signifies to "expand," that, therefore, the word means an "expanse," in the sense in which we use it, as simply denoting "space," or the atmosphere. But "raukaa," means to "expand by malleation," as metals; its primary sense is that of "striking." Thus, God is said to "expand" the earth; (translated, in the Authorized Version, "stretched out," Ps. cxxxvi, 6.; "spread forth" or "abroad," Isa. xlii, 5, and xliv, 24). "Raukaa," therefore, means a firm vault or hemisphere, beaten out, of some hard and transparent substance, like crystal,* stretched over the plane circle of the earth: and is rightly so understood both by the Septuagint and the Vulgate.

Indeed, if we think to gather physical science from Scripture, or the knowledge of the actual nature of the external world, we shall find ourselves continually at fault. It may now be considered as a question set at rest, that no written revelation has been made respecting such matters, and wisely so; for it would have been an exaction on man's faith as unnecessary as it would be excessive; and the wonders disclosed to modern science, by the sublime discoveries of astronomical and geological research, would have been far more incredible to him than any miracles recorded in the inspired volume. The Scriptures, therefore, speak to man a language which he comprehends, when describing the creation as an eye-witness, standing on the surface of the earth, would have done.

^{*} Compare Ezek. i, 22.

Chrysostom lays down,* as a principle for the interpretation of the beginning of Genesis, that Moses designed to write only of the sensible appearances of things, adapting both the matter and the expression to the capacities and common conceptions of the Israëlites. This view receives support from modern writers of distinction.—'The expressions of Moses are evidently accommodated to the first and familiar notions derived from the sensible appearances of the earth and heavens.'† 'We ought to say, in the shortest and plainest manner, that this description was written for the use of those who could not have the knowledge which God has since enabled men to attain, and that it referred only to such parts of the Creator's works as those persons were acquainted with.'‡

A correct estimate of the ideas entertained by the Hebrews, with respect to the physical distribution of the universe, is, therefore, necessary, in order to understand many expressions of Scripture in their genuine sense. By "the heavens and the earth," the sacred writers designed to intimate the created world, supposing that all'creatures must be comprehended between these two. The earth was believed to be a plane expanse, of a circular form (Isa. xl, 22), resting on the waters of the great deep (Ps. xviii. 15), "Tehóm rábbauh;" and bounded by mountains, called, by the Arabs, the mountains of Kaf, to which, probably, the range of Caucasus gave rise. These were denominated the pillars of heaven (Job. xxvi, 11). They further imagined that the apparently solid concave of heaven supported a kind of celestial ocean, called "the waters above the firmament," and "the waters above the heavens." This was looked upon as the grand reservoir containing water to be discharged at proper times in rain, with which "water-courses" were connected, for the "over-

^{*} Hom. ii.; and Serm. i, in Gen. Op. Tom. ii, pp. 12, 728. Francof. 1698.

[†] Archbp. Sumner on the Records of Creation, vol. i, p. 270.

[‡] Dr. J. Pye Smith, Lect. on Scr. and Gcol., p. 498.

flowing" or pouring out of it.* The idea was likewise entertained, of masses of water being secured in strong bags (which the clouds were supposed to be), most probably suggested by the custom of suspending skins containing water or wine from the ceiling of a room or the upper part of a tent. Thus we read, as one of the works of the Deity, that he "tieth up waters in his dark clouds, and the cloud beneath them is not split" withal.† Here also were "the treasuries of snow and the treasuries of hail." Lightning was conceived of as produced, and then laid by for use, in the same region; and as consisting of some kind of ignited matter, called, in Scripture, "coals of fire;" the idea being derived from burning wood, for mineral coal was unknown. Of the nature and cause of thunder, the Israëlites had no conception; and, therefore, they referred it immediately to the Supreme Cause, and called it "the voice of God." This idea coincided with the accustomed mode of representing the Deity by the analogies of the human form.

Note 19.

The Septuagint transpose kal exévero ourus from verse 7, into which it appears to have crept, through an error of the transcriber. The same is the case at verse 20. The reading of the Septuagint is here evidently more appropriate than that of the Hebrew, when it is taken into consideration that the paragraphs thus exhibit a uniformity of composition running throughout them.

NOTE 20.

This may be looked upon as a still further dispersion of the hot steam and watery mists, which, till then, had covered the face of the boiling surge; so that the clouds now appeared in the height of the sky.

^{*} Job, xxxviii, 25. † Ibid. xxvi, 8. ‡ Ibid. xxxviii, 22.

NOTE 21.

The Septuagint read διεχώρισεν ὁ θεὸς; and as, generally, all the several propositions have the name of God, when he is the subject, that reading is probably the correct one.

NOTE 22.

That is, the waters of the sea.

NOTE 23.

That is, the waters of the clouds.

NOTE 24.

This clause, which gives a regularity to the paragraphs, is added on the authority of the Septuagint Text. See verses 10, 12-13, 18-19.

NOTE 25.

Namely, is to be dedicated to the commemoration of this second period.

NOTE 26.

This period, which is supplied by the Septuagint Text, corresponds with those at verses 7, 12, 16, 21, 25, and 27.

The phenomena here described, may be accounted for by the upheaving of the earth from beneath, the subterraneous fire bursting open the primary rocks, so as to raise the granitic mountains, and form islands and continents. The strata higher in the series were laid down after the swelling mountain eminences had, by their protrusion, tilted up the primary strata; and thus, it may be said, an era of local upthrowing of the primitive and perhaps central matter of our planet is established as happening about the close of the primary strata and beginning of the next ensuing system. It may be called the era of the

oldest mountains, or, in other words, of the formation of detached portions of dry land over the hitherto watery surface of the globe.

Many appearances render it probable that, for countless ages after the elevation of the great mountain chains of Great Britain, the region of the Alps, in the heart of Europe, was a champaign country, in many parts marshy, and enjoying a mean temperature not much, if at all, lower than that of tropical regions in the present condition of the earth. Subsequently, the elevatory movements, which have operated so variously and powerfully upon the crust of the earth, pushed up the previously horizontal beds, and raised that large district into ranges of mountains considerably higher than is their present state.*

We now enter upon a new great epoch in the history of our globe—that of the secondary rocks. There was now dry land. As a result of this condition, there was fresh water; for the rain, instead of immediately returning to the sea, as formerly, was now gathered in channels of the earth, and became springs, rivers, and lakes. There was consequently now a theatre for the existence of land-plants and animals.

NOTE 27.

Both the Septuagint and the Syriac support this reading.

Note 28.

The Samaritan, Septuagint, and Syriac, have the conjunction.

Note 29.

Literally, "wherein [is] its own seed."

Note 30.

This word is supplied by the Septuagint.

[·] Pyc Smith, Lectures on Scr. and Gcol.

Note 31.

This is, likewise, the Septuagint reading.

Note 32.—On the regetation of the geological era.

The vegetation may here be viewed as generally classed together, including that of the earliest as well as that of the later periods. That the description of the creation would be given according to classes of creatures, or provinces of creation, might be anticipated by the fact of the Orientals thus dividing existing things. Toùs aiāvas (Heb. xi, 3), which is the translation of the Hebrew yirday, though it be rendered, in the Authorized Version, "the worlds," means "the various orders of creatures," plants, fishes, reptiles, birds, quadrupeds, and mankind, up to the angels. The Arabic is used in the same sense.

The secondary rocks, in their general character, are softer and less crystalline than the primary, as if they had been subjected to a lesser intensity both of heat and pressure. The first or lowest group of these is called the carboniferous formation, from the remarkable circumstance of its numerous interspersed beds of coal, which is altogether composed of the matter of a terrestrial vegetation transmuted by pressure. In America, the prevalence of anthracite (a less bituminous kind of coal) among the slate beds and in the mountain limestone, leads to the conclusion that there had been an exhibition of dry land in that quarter of the globe earlier than took place in Europe. Some features of the condition of the earth during the deposition of the carboniferous group are made out with a clearness which must satisfy most minds. We find the masses of dry land increase in number and extent, and begin to bear an amount of forest vegetation far exceeding that of the most sheltered tropical spots of the present surface. The climate, even in the latitude of Baffin's Bay, was torrid; and perhaps the atmosphere contained a larger proportion of carbonic-acid gas (the material of vegetation) than it does now. That the forests of this period grew upon a polynesia (or multitude of small islands) is considered probable, similar vegetation being actually found in such localities within the tropics.

The master-form or type of this era was the fern (or breckau), of which about one hundred and thirty species have already been ascertained as entering into the composition of coal. The fern is a plant which thrives best in warm, shaded, and moist situations. In tropical countries, where these conditions are at a high degree, there are many more species than in temperate climates, and some of these are arborescent, or of a tree-like size and luxuriance. The ferns of the coal-strata have been of this magnitude; and that without regard to the parts of the earth where they are found. In the coal of Baffin's Bay, of Newcastle, and of the torrid zone alike, are the fossil ferns arborescent, shewing clearly that, in that era, the present tropical temperature, or one even higher, existed in very high latitudes.

The vegetation of the carbonigerous era was composed of forms at the bottom of the botanical scale, flowerless, fruitless, but luxuriant and abundant beyond what the most favoured spots on earth can now shew. The rigidity of the leaves of its plants, and the absence of fleshy fruits and farinaceous seeds, unfitted it for the support of animal life; and, monotonous in its forms, and destitute of brilliant colouring, its sward unenlivened by any of the smaller flowering herbs, its shades uncheered by the hum of insects or the music of birds, it would have presented a most uninviting and lugubrious scene to the human visitant. But neither man nor any of the animal creation was then in existence to look for use or for beauty in this vegetation. It was serving other, and equally important ends; clearing the atmosphere of matter noxious to animal life, and storing up mineral masses which were, in long subsequent ages, to prove of the greatest service to the human race.

There are eminent geologists, who attribute only the smaller proportion of coal formations to the diluvial mode of origin; and

consider that the greater masses have been derived from trees of vast size and close contiguity, which have been submerged in their native seats, without being removed from their place of growth. In effect, they mark their scarcely disturbed prostrations by the well-known impressions, on the shale-roofs and bottoms. of their most delicate parts, which would have been greatly defaced, or quite obliterated, by even a little tossing and drifting. Detached pieces of trunks do, indeed, occur, suggesting, by their denuded and broken state, a derivation from neighbouring high land, and proving themselves, by their forms and position, to have been accidental intruders; but the idea of masses of such vegetation as composes the coal-beds, having floated from different quarters, and then, as would necessarily have been the case, been irregularly and confusedly heaped together, appears to be absolutely irreconcilable with the facts exhibited in the impressions of the plants upon the shale.*

'Let us contemplate time, as it relates to the Creator, not to ourselves; and we shall be no longer alarmed at the extent of duration which the history of the earth demands.

'The great tract of peat near Stirling, has demanded two thousand years; for its registry is preserved by the Roman works below it. It is but a single bed of coal; shall we multiply by one hundred? we shall not exceed, far from it, in allowing two hundred thousand years for the production of the coal series of Newcastle, with all its rocky strata.† A Scottish lake does not shoal (i. e. deposit mud or marl to remain at the bottom) at the rate of half a foot in a century; and that country

^{*} Pye Smith's Scr. and Geol. That any considerable part of the plants which formed the beds of coal were drifted at all, appears to be highly improbable: that they should have been brought by equatorial currents from the regions of the tropics, is perfectly chimerical.—Artis' Fossil Flora, vol. ii, Pref. p. xxi.

[†] Macculloch's System of Geology, vol. i, p. 507. The author is speaking of the Newcastle coal strata alone; not including the subsequent formations, up to the present condition of the earth.—Note by Pye Smith.

presents a vertical depth of far more than three thousand feet, in the single series of the oldest sandstone: no sound geologist will accuse a computer of exceeding, if he allows six hundred thousand years for the production of this series alone. And yet, what are the coal-deposits, what is the oldest sandstone, compared to the entire mass of the strata?

'If these views of the powers and the results of geological investigation are alarming to feeble minds, they tend to exalt that science in the estimation of those who neither fear to seek truth, nor dread it when found.'

Note 33.

This particle, with the preceding clause, is added on the authority of the Samaritan and Septuagint.

Note 34.

Compare Jer. x, 2; Lu. xxi, 25.

NOTE 35.

The word signifies "religious festivals" or "solemnities."

Note 36.

The Septuagint and Syriac insert this particle.

Note 37.

This passage is correctly rendered, by the Septuagint, τοὺς δύο φωστῆρας τοὺς μεγάλους. The sun and moon are evidently intended. The word rendered "luminary" signifies a "receptacle of light," or that which gives light.

Note 38.

That the narrative is couched in terms suited to the limited

ideas of the generality of mankind, Dr. Pye Smith argues, from the mode in which the heavenly bodies are described. The sun is mentioned as the greatest luminary, the moon as the next in magnitude and importance, and the other shining orbs are grouped together as if they formed, even when all combined, the least object of consideration.*

These became visible to the earth, by the dissipation of the opaque clouds, which had previously intercepted their view; so that the appearance of them was, to a beholder, as though they had been then first brought into existence.

NOTE 39.

From a comparison of Lev. xi, 10 (where the word is translated, in the Authorized Version, "all that move in the waters"), it would appear that fishes are not here included.

Note 40.

The use of this expression with reference to the lowest orders of organic creatures, shews that Scripture does not afford ground for that distinction which commentators have laboured to draw from it, in their criticisms upon Gen. ii, 7, in favour of the spiritual and superior nature of man, as opposed to the unintellectual classes of zoology.

NOTE 41.

This word includes all winged creatures, not only birds, but also flying insects of every kind; as appears from Lev. xi, 20-23.

NOTE 42.

The Septuagint supply, at the end of the verse, rai εγένετο ούτως. Compare verses 6, 9, 14-15, 24.

^{*} Lectures on Rel. of Scr. and Geol. pp. 281, 282.

Note 43.—On the saurians of the geological era.

The original word "tannin" is universally employed to denote a crocodile or a large serpent.

In the era of the new red sandstone, first appear any traces of large animals: these are of the reptile class; and their imperfect respiratory system perhaps fitted them for enduring an atmosphere not yet quite suitable for birds or mammifers. There are specimens found, allied to the crocodile and lizard tribes of the present day; but, in the latter instance, upon a scale of magnitude much superior to present forms. These Saurians (lizards) also combine some peculiarities of structure of a most extraordinary character.

The animal to which the name Ichthyosaurus (fish-lizard) has been given, was as long as a young whale, and it was fitted for living in the water, though breathing the atmosphere; it had teeth like those of a crocodile, and must have been a very destructive creature to the fish of those early seas. The Plesiosaurus was of similar bulk, with a turtle-like body and paddles, shewing that the sea was its element, but with a long serpent-like neck terminating in a saurian head, calculated to reach prey at a considerable distance. These two animals, of which many varieties have been discovered, constituting distinct species, are supposed to have lived in the shallow borders of the seas of this and subsequent formations, devouring immense quantities of the finny tribes.

The Megalosaurus was an enormous lizard (as the name imports), also carnivorous, but a land creature. The Pterodactyle was another lizard, furnished with wings similar to bats' wings, by means of which it pursued its prey in the air; and varying in size between a cormorant and a snipe. Crocodiles abounded, and some of these were herbivorous.

Although the older fossiliferous strata often contain vast quantities of organic remains, the number of species is much smaller than in more recent deposits.* The uniformity in animal life over large geographical areas, which prevailed in the era of the earlier rocks, argues uniformity in the condition of animal life; and can only be attributed to the temperature arising from the internal heat, which had as yet been sufficiently great to overpower the ordinary meteorological influences, and spread a tropical clime all over the globe.

In the era of the oolite, the traces of organic creation are far more numerous than in the preceding. The lower classes of the inhabitants of the ocean were unprecedently abundant. In the shallow waters of the oolite formation, the ichthyosaurus, plesiosaurus, and other huge saurian carnivora of the preceding age, plied, in increased numbers, their destructive vocation; and to them were added new genera of similar character and habits. Land reptiles abounded: and now, for the first time, we find remains of insects; an order of animals not well calculated for fossil preservation, and which are, therefore, amongst the rarest of the animal tribes found in rocks, though they are the most numerous of all living families. It is remarkable that the remains of insects are found most plentifully near the remains of pterodactyles, to which, undoubtedly, they served as prey.

Note 44.—On numbers and minuteness in zoology.

The inconceivable numbers and minuteness of the fossil Infusoria are thus illustrated by Professor Ehrenberg:† "The size of a single one of these Infusoria which form the Polirschiefer,‡

^{*} Murchison's Silur. Syst. p. 583.

[†] Remarks on the real occurrence of Fossil Infusoria, and their extensive diffusion; read in the Royal Academy of Sciences, Berlin; July 7, 1836.

[‡] The Polirschiefer (polishing slate) of Bilin in Bohemia occupies a surface of great extent, probably the site of an ancient lake, and forms slaty strata of fourteen feet in thickness, consisting almost entirely of an aggregation of the siliceous shield of Gaillonella distans.—Dr. Buckland's Supplementary Notes to his Bridgewater Treatise.

amounts, upon an average and in the greater part, to one twohundred-and-eighty-eighth part of a line, which equals one-sixth of the thickness of a human hair, reckoning its average size at one forty-eighth of a line. The globule of the human blood, considered at one three-hundreth, is not much smaller. globules of a frog are twice as large as one of these animalcules. As the Polirschiefer of Bilin is slaty, but without cavities, these animalcules lic closely compressed. In round numbers, about twenty-three millions of animals would make up a cubic line, and would in fact be contained in it. There are one thousand seven hundred and twenty-eight cubic lines in a cubic inch; and therefore a cubic inch would contain, on an average, about forty-one thousand millions of these animals. On weighing a cubic inch of this mass, I found it to be about two hundred and twenty grains. Of the forty-one thousand millions of these animals, one hundred and eighty-seven millions go to a grain; or, the siliceous shield of each animalcule weighs about one onehundred-and-eighty-seven-millionth part of a grain.

"The animalcules of the Raseneisen* are only one one-thousandth of a line in diameter; or, one twenty-first part of the thickness of a human hair, one third of the diameter of a globule of the human blood, one eighth of the blood-globule of a frog. A cubic line of such animal iron-ochre would thus, in the same relation, contain one thousand millions; one cubic inch, one billion; and one cube of nine feet diameter, one trillion of living beings."

Dr. Chalmers has, in the following passage, eloquently contrasted the extremes of magnitude and minuteness in the creation: "The one led me to see a system in every star: the other leads me to see a world in every atom. The one taught me that

^{*} The Rasencisen, which might be translated Iron-clod, is a mass of fine earthy matter, strongly tinged with ochre, the peroxide of iron; probably the same, or nearly so, as what we call Bog-Iron Ore.—Pye Sm. Notes, p. 433.

this mighty globe, with the whole burden of its people and of. its countries, is but a grain of sand on the high field of immensity: the other teaches me that every grain of sand may harbour within it the tribes and the families of a busy population. The one told me of the insignificance of the world I tread upon: the other redeems it from all its insignificance; for it tells me that, in the leaves of every forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as are the glories of the firmament. one has suggested to me that, beyond and above all that is visible to man, there may lie fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe: the other suggests to me that, within and beyond all that minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might there see a theatre of as many wonders as Astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all his attributes, where he can raise another mechanism of worlds, and fill and animate them all with the evidences of his glory."*

Note 45.

Dr. Pye Smith judiciously observes,† that this expression involves the preservation of species; but, while ensuring a succession of individuals, necessarily implies a departure of preceding generations. He argues that, were animated beings to increase and multiply without a corresponding diminution, they would, at no immense distance of time, go beyond the provision of nutri-

^{*} Discourses on Revelat. in connection with Astron. p. 112-116.

[†] Lectures on Scr. and Geol. pp. 287, 288.

tive support, and the limits of appropriate habitation. The land, the air, and the waters, would be filled; food would fail, and death, (on the supposition that it was not an original condition of animal existence,) with aggravated suffering, would be the infallible consequence. This terrible consummation would the more speedily ensue, as, by the supposition made, the only means of nutrition would lie in vegetable matter.

Note 16. - On the evidences of time in the earth's strata.

Fossil shells found in the slate rocks are arranged along the surfaces of deposit, in such positions and regularity as shew that the animals lived and died on the spots which have preserved their remains. An indication is thus afforded, of the lapse of time, which is very impressive. An area of soft clay at the bottom of a primeval ocean was deposited, and received its living tenants with their shelly habitations; from their first creation growing up to the preservation of individual life, increasing and multiplying their kinds, and generation succeeding generation till the species becomes extinct. Though perfect knowledge is not possessed, yet there are reasons for believing that the duration of life, to testacean individuals of the present races, is several years. But who can state the proportion which the average length of life, to the individual mollusc or conchifer, bears to the duration appointed by the Creator to the species? Taking any one of the six or seven thousand known recent species; let it be a Buccinum, of which one hundred and twenty species are ascertained, (one of which is the commonly known whelk;) or a Cypræa, comprizing about as many (a well known species is the tiger-cowry); or an Ostrea (oyster), of which one hundred and thirty species are described: we have reason to think that the individuals have a natural life of at least six or seven years; but we have no reason to suppose that any one species has died out since the Adamic creation. Shall we, then, for the sake of an illustrative argument, take the duration of the testacean species, one with another, at one thousand times the life of

the individual? Shall we say six thousand years? Yet, in examining the vertical evidences of the cessations of the fossil species, marks are found of an entire change in the forms of animal life; we find such cessations and changes to have occurred many times in the thickness of but a few hundred feet of these slate-rocks. But the homogeneous, or nearly homogeneous, deposit consists of many thousand feet; and it is only one of several, perhaps four, great formations which constitute this early system.*

Everything indicates a very long and very slow progression: one creation flourishing and performing its part, and gradually dying off, as it has so performed its part; and another actual creation of new beings, not derived as progeny from the former, gradually taking its place; and again this new creation succeeded by a third. Nothing per saltum; all according to rule and order: all bearing the impress of mind, a great dominant will, at the bidding of which all parts of nature have their peculiar movements, their periods of revolution, their rise and fall.† Every stratum of rock is the work of time, often of far more than we choose to contemplate; while, from what we see, we can approximate to that which we know not how to measure. He who can measure and number the strata from the first to the last, is prepared to solve this question as it relates to the intervals of repose, but of these only; not to those of the revolutions. Let him ascertain the time required to produce a stratum of a given depth; let him seek it in the increase of colonies of shell-fishes, in deposits of peat, and in the earthy deposits of seas and lakes: and he has found a multiplier, not to disclose the truth, but to aid his imagination. ‡

Let a thoughtful person represent to himself a series of earthy materials, for the most part dried and consolidated into hard

^{*} Dr. Pye Smith's Lectures on Scrip. and Geol. pp. 416, 417.

[†] Letter from Prof. Sedgewick to Dr. J. Pye Smith, Lect. on Scr. and Geol.

[#] Macculloch's Syst. of Geol. vol. i, p. 506.

rock; proved by the plainest evidence of the senses to have been sediments from mixture in water; carrying in their texture and accompaniments the equally manifest proofs of quiet, gradual, and slow deposition; altered, at different and long-distant times, by forces urging from below, often, and perhaps usually, of a very slow and gradual action; but, frequently, by the intrusion of melted rock, driven up with tremendous violence; and that the united thickness of the whole* cannot be less than five miles,

* There are thirty, or rather more, well-defined beds, layers, or strata, of different mineral masses, lying upon each other, so as to form the earth's surface. These combine themselves, by natural characters, into three or four grand groups. They may be compared to a set of books, in thirty or forty volumes, piled up on their flat sides. No where, indeed, can the whole set of the earth's strata be displayed, lying each upon the other; and if it were so at any spot, all the power and art of man could never penetrate through more than one, two, or three of the layers. They are, however, placed in a sure and known order of succession; that is, though in every locality some are wanting, yet the order of position is never Let the letters of the alphabet represent the strata, thus:-the Tertiary, a, b, c, d, e; the Secondary (i. e. all from the chalk to the old red sandstone inclusive) f to z; the Primary, a', b', &c. to j'. Any one member, or several members, of the series may be absent, for example, d or f, or l, or p; but b is never above a, nor m above h, nor s above q. It is further to be observed, that the strata do not lie over each other in continuous concentric spheriods, like the coats of an onion; but may rather be compared to a vast number of irregularly formed wafers patched upon a globe, in different sets and thicknesses, and variously under-passing, out-cropping, and over-lapping one another. Now let us imagine protrusive forces from within the globe, acting upon certain points, and along certain lines of its surface; then the wafer-patches will be raised to all angles, bent, broken, their edges often turned up, so that those of lower strata stand in some places over the higher ones which had been thus shattered. Let us further suppose the globe to contain a certain quantity of boiling pitch, which oozes out, in many places raising the wafers, breaking them, passing through them, and finally hardening in fantastic shapes, and overtopping the upheaved and fractured exterior. This will present a pretty fair idea of the real stratification of the earth's surface, and of the eruption of the non-stratified (granitic and similar) rocks which have boiled up, elevating linear ridges (mountain ranges) when they could not pierce through, but actually piercing through where their force could overcome the resistance, and, when cooled, remaining the magnificent but certainly, in extensive ranges, approaching to the double of that estimate.* Let him ask, in each case, Whence were those earthy materials derived? He will find, that they have been worn away from the surfaces of antecedent and now underlying rocks and dry land.† Let him then reflect upon the time requisite for this repetition of operations so prodigious, producing a series of many terms, requiring intervals, both of repose and action, to which it is difficult for the imagination to soar. And let him consider whether he can conceive the possibility of those results having been effected in less periods of duration than such as bid defiance to our poor chronology.‡

Note 47.—On the pre-adamite era, and its remains.

That the face of the globe has successively undergone total changes, at different remote epochs, is now a fact beyond all dispute; as also, that, long anterior to the creation of man, this

crags and summits of the loftiest mountains. It must also be understood, as a matter of the clearest sensible demonstration, that these processes have occurred several times, at various and distant intervals; producing among the strata many varieties of direction, inclination, contortion, cleavage, conformity, and nonconformity, in reference to each other. With respect to the actual surface of the earth, the greatest height, from the lowest valley-bottom to the top of the highest mountain, may be taken at five miles. This height, compared to the diameter of the earth, may be fairly represented by the thickness of a fine thread laid upon the surface of a twelve-inch globe.—Pye Sm. on Scr. and Geol. Supplem. Note [A.]

^{*} Dr. Buckland gives his authority to the supposition of ten miles.

[†] Every stratum is itself a proof that dry land existed contemporaneously above the level of the waters; for the mineral materials composing strata are the wearings and washings down, coarse and fine, from the surfaces of the exposed land.—Pye Sm. p. 68.

[‡] Pye Smith's Scr. and Geol. Supplementary note [F.] It is now admitted, by all competent persons, that the formation even of those strata which are nearest the surface, must have occupied vast periods, probably millions of years, in arriving at their present state.—Babbage's Ninth Bridgewater Treatise, p. 78.

world was inhabited by races of animals to which no parallels are now to be found; and those animals themselves made their appearance after the lapse of ages during which no warmblooded creatures had an existence. It has been further remarked by zoologists, that the animals which first appeared in our latitudes were analogous to such as inhabit tropical climates exclusively; and that it was only at a period immediately antecedent to the creation of the human race, that species resembling those of the existing era began to appear in northern latitudes. Similar peculiarities have also been found to mark the vegetation of correspondent periods.

In the tertiary formation, the occurrence of mammalian remains shews that the land had become the theatre of an extensive creation of the highest class of animals. The Pachydermata (thick-skinned animals) of the preceding era pass away, and are replaced by others belonging to still existing families, as the elephant, hippopotamus, and rhinoceros, though of species now extinct. Some of these were of enormous magnitude. The great Mastodon was a species of elephant, judged, from peculiarities of its teeth, to have lived on aquatic plants, and reaching the height of twelve We are more surprized to find such gigantic proportions in an animal called the Megatherium, which ranks in an order now assuming much humbler forms, the edentata, to which the sloth, ant-eater, and armadillo belong. The Megatherium had a skeleton of enormous solidity, with an armour-clad body, and five toes terminating in huge claws, wherewith to grasp the branches, from which, like the sloth, it derived its nutriment. The Palzotherium, again, was about the size of a horse, but more squat and clumsy, with a heavier head, and a lower jaw shorter than the upper; the feet, also, instead of hoofs, presented three large toes, rounded, and unprovided with claws. These animals were all herbivorous. Amongst an immense number of others are found many new reptiles, some of them adapted for fresh water. There was also an abundance of marine mammalia, none of which had previously appeared.

The remains of human beings, and of any vestiges of the arts and operations of man, are discovered only upon or in those surfaces and earthy masses which are demonstrably posterior to all regular geological deposits; and under circumstances indicating the human species to have been among the most recent products of the Creator's power. Disinterments of human bones have often occurred, with articles characteristic of an age one-third, and, in Egyptian relics, one-half, of the period back to the creation of man; but these are all in the superficial soil, or in situations accessible from it. In no formation that can be called stratified, even of the newest tertiary beds, has any thing human been discovered.*

The Pyrenees and Alps have undergone elevation since the deposition of the tertiary strata. The general effect of these operations was to extend the land surface, and to increase the variety of its features; thus improving the natural drainage, and generally adapting the earth for the reception of higher classes of animals.

If there is anything more than another impressed on our minds, by the course of geological history, it is, that the same laws and conditions of nature actually apparent to us, have existed throughout the whole time, though the operation of some of them may now be less conspicuous than in the early ages, from some of the conditions having come to a settlement and a close. That seas have flowed and ebbed, and winds disturbed their surfaces, in the time of the secondary rocks, we have proof on the yet preserved surfaces of the sands which formed the margins of seas in those remote days. Even the fall of wind-slanted rain is recorded in the same tablets. The washing down of detached matter from elevated land, which we see rivers constantly doing at the present time, and which is daily shallowing the seas

^{*} Pye Smith, Lect. on Scr. and Geol. Notes, p. 398.

adjacent to their mouths, only appears to have proceeded on a larger scale in earlier epochs. The volcanic subterranean force, which we see pouring forth lavas on the sides of mountains, and throwing up new elevations by land and sea, was only more powerfully operative in distant ages. To turn to organic nature, vegetation seems to have proceeded then exactly as now. The very alternations of the seasons have been read in unmistakeable characters in sections of the trees of those periods, exactly as might be read in a section of a tree cut down yesterday. The carnivorous properties amongst the animal tribes were extensively prevalent throughout the whole of the pre-adamite era; and the adaptation of all plants and animals to their respective spheres of existence was as complete in those primeval ages as it is still.

Note 48.

This term includes not only carnivorous animals, but also such ruminant quadrupeds as rank as game, comprising the various kinds of deer, &c.

Note 49.—On the angels at the creation of Adam.

That the angels are here addressed, appears to have been the general idea of the ancient Jews, who held that God conferred with them concerning the creation of man,* and this is borne out by the fact that Onkelos renders כתלהים, in Gen. iii, 5, by answering to the $\dot{a}\rho\chi\alpha\dot{a}$ of the apostolical epistles. From the Jews, the doctrine was derived to the Arabians, and it is mentioned in the Kúr'ân (ch. ii, 28), in these words: "And when thy Lord said unto the angels, Verily I do place in the earth a vicar;" i. e., one to whom I will delegate my authority (comp. Gen. i, 26, "let them have dominion"). Concerning the creation of Adam, here intimated, the Múslims say that the

^{*} Bartolocci, Bibliothec. Magn. Rabbinic, vol. i, pp. 263-352.

angels Jibril, Mikál, and Isráfil, were sent by God, one after another, to fetch seven handfuls of earth from different depths, and of different colours, whence some account for the various complexions of mankind: and that the earth of which Adam was fashioned, was first kneaded by the angels.

The topic of angels is one which has hitherto been very imperfectly enquired into; so that there cannot be said as yet to exist any adequate knowledge of the subject. From a few passages of Scripture, some particulars may, however, be collected. Thus, it appears, (from Job xxxviii, 7,) that angels rejoiced at the creation; that they are ministering spirits employed in the behalf of men (Heb. i, 14); and that our Lord is to be revealed, accompanied by them (Mat. xxv, 31; Mar. viii, 38; Lu. ix, 26). Patrick* supposes that God appeared to Adam in the Visible Glory which the Jews call the Shechinauh; and to it allusion seems to be made in Gen. iii, 24, where the verb hiph. "hishekin" is rendered "stationed:" for this verb is always used with reference to the Habitation or Tabernacle (Mishekaun) of God in the midst of Israuël, which contained the Cloud of Glory and the Kerúbhs. On Gen. ii, 19, also, Patrick supposes that the various animals were brought to Adam, to be named, "by the ministry of angels, who were perpetual attendants upon" the Shechinauh. Considering the great offices that are ascribed to angels, it may well be thought that they are viewed as assisting at the creation of Adam; for they are to come in the end of the world to sever between the wicked and the just of mankind: but the passage in Luke, above quoted, is peculiarly significative of something, in the question of the angels, which is beyond our ordinary knowledge, while it confirms the assertion of Patrick, that they form part of the Shechinauh; for the Lord there speaks not only of his own Glory and that of the Father, but also adds, what we should not have been prepared to expect, that "of the holy angels."

^{*} Commentary on Gen. ii, 15.

NOTE 50.

The connexion of the passage, (Gen. i, 26—28,) conducts to the idea that this "image of God" was intended to signify the dominion over the lower creatures conferred upon mankind.*

Note 51.

The Samaritan and Septuagint supply the conjunction.

NOTE 52.

This is the reading of the Syriac, as in verse 25.

NOTE 53.

This clause is supplied by the Syriac, as in verse 26.

Note 54.

The Syriac reads "beast of the wilderness."

NOTE 55.

The present Section appears to partake of the Indian and Egyptian character, between which nations there seems to have been an intimate connexion; but particularly, in the circumstance which has given occasion for this Note, namely, the appointing of vegetable food for the use of the creatures. It is a well-known tenet of the Brámhuns and the ancient Egyptians, that animal life was sacred; and the ox, which was the common food of the Hebrews, was regarded by them with a religious veneration.

It is a favourite theory, that, previous to the expulsion of Adam from Paradise, all animals were of a gentle and gregarious character, and fed solely upon vegetable productions. Some

^{*} Pye Smith, Scr. and Geol. p. 424, n.

have gone so far as to propose the hypothesis, that the carnivorous tribes were not created till after the Fall, or even after the Deluge. But this supposition, while totally inadmissible, far from lessening the difficulty, overlooks the fact that the grasses, leaves, seeds, and fruits, which are the food of the herbivorous races, swarm with insect life. The assumption that the carnivorous genera could, at any time, have fed upon vegetables, cannot be entertained for a moment, except under a complete ignorance of the anatomical structure of those animals. The character of their bones and muscles, their teeth, claws, stomach, and intestines, afford demonstrative evidence that they were created to be nourished exclusively upon animal food. Let it also be considered, that the tribes of fish, great and small, with very inconsiderable exceptions, so immensely filling rivers, lakes, and the ocean, are formed by the All-wise Creator to be carnivorous.*

But there is only an apparent discrepancy between the Text and the ascertained laws of zoology: for it remains to be shewn, that carnivorous animals are here spoken of at all. Taking into consideration that Adam must have been in the Paradise of Aédhen when these words were addressed to him, probably after the circumstance narrated in ch. ii, 19, it may be inferred that the carnivorous beasts were strictly excluded, and were even at such a distance as not to be comprised in the covenant made with Adam in Paradise.† It would rather seem, that the lion, with all his kin, being a natural type of him "who goeth about seeking whom he may devour,"‡ was held in view as that against which Adam was to "keep" or "guard" the garden (ch. ii, 15); and this explanation of the question would give no more than an adequate sense to the passage.

^{*} Pye Smith's Lect. on Scr. and Geol. Supplem. Note [A].

[†] See Note 16 to Sect. ii, Part L

^{‡ 1} Pe. v. 8.

NOTE 56.

See Gesenius' Thesaurus, under χΣ; where he gives the original meaning as "proceeding," "going forth:" thence, "going forth to war." Comp. סֹבוֹ Arab. סֹבוֹ, denoting the "going forth," or "rise" of a star, the "coming out" of a tooth, a nail. The Septuagint render the word, κόσμος, i. e., "furniture" or "appurtenances."

Note 57.

The Samaritan, Septuagint, and Syriac, read "sixth," in this place: which appears preferable to the Hebrew Text.

Note 58.

Both the Syriac and Septuagint read "works," in the plural, in this verse: as likewise in verse 3 of this chapter.

Note 59.

It has been justly remarked, that, in the style of this passage, God is pleased to stoop, not to the comprehension, for that is impossible, but to the apprehensive capacity of untutored men, by representing himself under a character drawn from the circumstances of man, and from other natural objects. Frequently do the Scriptures, and most abundantly the earliest books, express the attributes of Deity and their exercise in the moral government of rational creatures, by ascribing to him the sudden emotions, and the more tranquil yet mutable affections which, in their literal meaning, can belong only to limited and imperfect beings. To express the wisdom of God in the adaptation of creatures, forms, and structural organs, to the purposes for which they are destined, he is depicted in the attitude of a man who has invented and constructed a new machine, or who has made an untried experiment. He watches the working; he

looks at the result; he sees the whole to have succeeded to the fulness of his intention; and he sits down contented and satisfied, to repose after his labour.

Nor ought we to forget, in the pride of our philosophy, that our own best conceptions of God and our most chastised modes of expression, are likewise formed upon resemblances and analogies. In this way only can we have any conceptions of the Infinite Creator. The difference between us and the ruder children of nature lies only in the degree.*

^{*} Dr. J. Pye Smith's Lectures on Scr. and Geol.

SECT. II.] 47

SECTION II.

AUDHAUM IN THE PARADISE OF AÉDHEN.

This [is] the history of the heavens and the earth, when they had been created.

On the day that YÁHAWEH² God had made earth and heavens,³ then no [leguminous] plant⁴ of the field was [there] as yet in the earth, and no [edible] herb of the field yet grew; for YÁHAWEH God had not caused [it] to rain upon the earth, and [there was] no man, to cultivate the ground: but a mist ascended from the earth [continually], and watered the whole face of the ground.

And YAHAWEH God formed Audhaum, dust from the ground: and he breathed into his nostrils a respiration of life; and Audhaum became a living soul.

And YÁHAWEH God planted a Garden in Aédhen, toward the east; and placed there the man whom he had formed. And YÁHAWEH God caused to grow, out of the ground, every tree [that could be] desirable for sight and [that was] good for food; the tree of life, also, in the midst of the Garden; and the tree of knowledge of good and evil. And a river issued out of Aédhen, to water the

Garden; and thence was parted, and became four heads. The name of the first [is] Pish'on: that [is] it which compasseth the whole land of Khawilauh, where the gold [is]; moreover, the gold of that land [is] very good; there [also is] the pearl and the onyx-stone. And the name of the second river [is] Gih'on: that [is] it which compasseth the whole land of Kúsh. And the name of the third river [is] Tigris: that [is] it which goeth east of Ashshúr. And the fourth river, the same [is] Euphrates.

And YÁHAWEH God took the man whom he had formed, And set him down in the Garden of Aédhen, to cultivate it and to guard it. And YÁHAWEH God enjoined a commandment upon Audhaum, saying, Of every tree of the Garden thou mayest freely eat: but of the tree of knowledge of good and evil, thou shalt not eat of it; for, in the day that thou eatest thereof, thou shalt utterly die.

And YAHAWEH God said, [It is] not good that the man be alone: I will make for him an help like unto him."
For, when YAHAWEH God had formed, out of the ground, every [wild] beast of the field, and every fowl of the heavens, he brought [them] unto Audhaum, to see what he would call them; hat, whatsoever Audhaum called [each] living soul, that [should be] the name thereof. So Audhaum gave names unto all the cattle, and to every fowl of the heavens, and to every [wild] beast of the field: but for Audhaum [there] was not found an help like unto him. Wherefore YAHAWEH God caused a trance to fall upon Audhaum, and he slept: on the took one of his ribs, and closed up flesh instead thereof. And YAHAWEH God fashioned the rib, which he had taken out of Audhaum, into a woman, and brought her unto Audhaum.

And Audhaum said, This [is] now bone of my bones, and flesh of my flesh: this shall be called Woman, because out of Man was this taken.—Therefore a man shall leave his father and his mother, that he may cleave unto his wife: and they two²¹ shall become one flesh.

Now they had [heretofore] been, both of them, naked, [both] Audhaum and his wife; and were not ashamed. But the serpent,22 which was more crafty than any [wild] beast of the field, that YAHAWEH God had made, the serpent²³ said unto the woman, Yea! hath God said, Ye shall not eat of every tree of the Garden? And the woman said unto the serpent, Of the fruit of24 the trees of the Garden we may eat: but of the fruit of the tree which [is] in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not die at all: but25 God doth know, that, in the day ye eat thereof, then your eyes will be opened; and ye shall be as the Angels,26 knowing good and evil. And when the woman saw that the tree [was] good for food, and that it [was] a desire unto the eyes, the tree [was] coveted through gazing upon [it]: and she took of the fruit thereof, and ate; and gave [some] to her husband also, [who was] with her, and he ate." And the eyes of them both were opened, and they knew that they [were] naked: and they sewed fig-leaves28 together, and made to themselves girdings. And they heard the voice29 of YAHAWEH God [who was] walking in the Garden in the cool of the day:30 and Audhaum and his wife hid themselves from the presence of YAHAWEH God, amongst the trees of the Garden. And YAHAWEH God called unto Audhaum, and said unto him, Where [art]

thou, Audhaum? And he said, I heard thy voice as thou walkedst³² in the Garden, and was afraid, for I [am] naked: I therefore hid myself. And he said, Who told thee that thou [wast] naked? hast thou eaten of the tree [concerning] which I commanded thee not to eat of it? And Audhaum said, The woman whom thou didst put with me, she gave me of the tree, and I ate. And YAHAWEH God said unto the woman, What [is] this thou hast done? And the woman said, The serpent beguiled me, and I ate. And YAHAWEH God said unto the serpent, Because thou hast done this [thing], cursed [art] thou above all the cattle, and above every [wild] beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put hostility between thee and the woman, and between thy seed and her seed:33 he shall beset thee in front, and thou shalt beset him in rear.34 And unto the woman he said, I will greatly multiply thy travail in child-bearing; with labour shalt thou bring forth children: thy desire also [shalt be subject] of unto thine husband, and he shall rule over thee. And unto Audhaum he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree [concerning] which I commanded thee, saying, Thou shalt not eat of it: cursed [is] the ground for thy sake; with travail shalt thou eat [of] it, all the days of thy life. Thorns also and thistles shall it produce unto thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground out of which³⁷ thou wast taken: for dust thou [art], and unto dust thou shalt return.

And Audhaum called his wife's name Ḥáwwauh;³⁶ because she was [ordained to be] the mother of all living.

And YAHAWEH God made unto Audhaum, and to his wife, coats of skins, and clothed them.

And YAHAWEH God said, Lo, the man is become as one of us,³⁹ to know good and evil; now therefore, [it is to be feared] lest he put forth his hand, and take of the tree of life also, and cat, and live for ever: so YAHAWEH God cast him out of the garden of Aédhen, to till the ground from whence he was taken.⁴⁰ And when he had expelled Audhaum, he stationed at the east of the garden of Aédhen the Kerúbhs,⁴¹ with gleaming, brandishing, swords;⁴² to guard the way of the tree of life.

52 [PART. I.

NOTES.

Note 1.—On the initial formula.

This formula (אלה תולדות), which is rendered, in the Authorized Version, "These [are] the generations," occurs in several places of the Book of Genesis. It signifies, in general, a "genealogical" or "historical account;" and was commonly applied by the Jews to the history of the life of an individual, since it was with a genealogical line that such histories usually began. It has been supposed that this verse might be viewed in connexion with the preceding account of the "six days' creation:" but there is no example of the formula being attached to anything that comes before; it is invariably placed at the commencement of the history to which it relates. From a comparison of the various passages in which it occurs, throughout the Book of Genesis, it would appear to carry the idea of the dismissal of the history of progenitors; regarding as the chief and head of the family the individual to whom it refers. This is particularly observable in ch. xxxvii, 2, where Yáakóbh becomes patriarch of his family, the decease of his father Iş'hauk having been previously recorded; notwithstanding that much of the personal history of the former had been already noticed.

Note 2.—On the Name Yáhaweh.

As this is the first place in which the Name occurs, it will perhaps afford the most suitable opportunity for entering upon a disquisition on the pronunciation and import of it.

So excessive was the awe in which the Jews held this Name, even before the time when the Septuagint Version was made, that they (either observing an ancient superstition,* or from an erroneous

^{*} Comp. Herod. ii, 86; Cic. de Nat. Deor. iii, 56.

construction of some law of Moses*) would never pronounce it but on the most solemn occasions. Thus, Philo, in his life of Moses, calls it "the Name which it is lawful only to those who are purified in ear and tongue to hear or to pronounce, and that, in the sanctuary; but to no other, by any means whatever." And again, + "And if any did not altogether blaspheme against the Lord of men and angels, but even presumed to utter his Name unseasonably, he should abide the sentence of death." Josephus‡ also says: "God signifies to him (i. e. to Moses) his Appellation, concerning which it is not lawful for me to speak." The Talmud, § in like manner, thus pronounces: "Moreover, whose uttereth the Name by its letters hath no part in the world to come." And Maimonides | informs us that the priest in the Temple "enounces the Name by the enumeration of its letters, and that is the Name which is enounced by Yod, Hé, Wáw, Hé; so much so, that it is called, in consequence, the 'Name Analyzed.' In every place and province, they express it by its synonym, 'Adhónaui' (Lord), for they do not mention the Name by the enumeration of its letters in any other place but in the sanctuary only. Nay even, since the death of Simeon the Just, the priests have discontinued to bless by the Name Analyzed, even in the Sanctuary itself, lest any one should learn it, who was not respectable and of good report." Again: " This Name was not pronounced but in the Sanctuary; nor even then, but by the consecrated priests of God, in giving the priest's blessing, and by the high-priest himself, on the day of fasting." Theodoret** says: "And this [Name] is called by the Hebrews 'Unutterable,' for it is forbidden with them

^{*} See Lev. xxiv, 16: "He that blasphemeth the Name of YHWH shall surely be put to death:—when he blasphemeth the Name, he shall be put to death." Where they render, "He that uttereth the Name." when he uttereth the Name."

[†] De Vit. Mos., p. 529.

[§] Sanhedr. c. ii, fol. 90, 1.

[¶] Mór. Nebhóch, i. 61.

¹ Archæol. ii, 12, sect. 4.

^{||} Yad Hazak. c. xiv, sect. 10.

^{**} Quæst. 13 in Exod.

to profer it in speech." Thus, wherever this Name occurs in Scripture, it is furnished with the vowel-points of the word "Adhónauï," and rendered "Lord;" viz., AăDhóNauÏ, YĕHóWauH: or, when occurring in conjunction with this word, it receives the punctuation proper to the word "Alóhím;" viz., AéLóHíM, YéHóWíH; and it is then rendered "God." This practice probably dates as early as the Babylonian captivity.

The first who pronounced the Name YHWH with the vowels which it exhibits in the codices (i. e. with the vowels of the word "Adhónauï,") was Galatinus,* a writer of the sixteenth century.

But, although the pronunciation of the Name was generally unknown to the vulgar, it was handed down by oral tradition among the learned Jews, as we are informed by Maimonides,† who says: "We have received commandment concerning the priestly blessing; and, with it, concerning the Name YHWH, by the enumeration of its letters, that is, the Name Analyzed: for it was not made known to every man how YHWH should be pronounced, or with what vowel its several letters were to be proferred, or whether any letter was to be doubled. But the wise men imparted it to each other, that is, the mode of pronunciation: yet they taught it to no man but to a disciple of good report, once in the week." I

^{*} De arcan. Cathol. Verit. lib. iii. † Mór. Nebhóch. i., 62.

[‡] It was, no doubt, from this system of mystification, that the Arabs derived their ideas about "the Most Great Name" of God, which it is given to few mortals to know, and which is believed capable of operating the most amazing miracles. No man ever obtained such absolute authority, say they, over the Jinn, as Súleymân Ibn Dâúd. This he did by virtuc of a most powerful talisman, which is said to have come down to him from heaven. It was a scalring, upon which was engraved "the Most Great Name" of God, and was partly composed of brass, and partly of iron. With the brass he stamped his written commands to the good Jinn, and with the iron (of which metal the Jinn are supposed to have a great dread), those to the evil Jinn, or Sheytáns. Over both orders he had unlimited control. His wezír, Ásaf, the son of Bárkhiya, is also

An inquiry into the meaning of the four-lettered Name will probably assist us to determine its genuine pronunciation. At first sight, it seems to bear a reference to the uncreated and cternal nature of the Deity; as when God says to Moses, "I am that I am."-"Thus shalt thou say unto the Běney Israuël, I AM* hath sent me unto you." And, then, it is immediately added, "And God said again unto Moses, Thus shalt thou say unto the Běney Israuël, YHWH, the God of your fathers, the God of Abh-rauhaum, the God of Iş'hauk, and the God of Yáakóbh, hath sent me unto you." † The Name certainly "seems," in this passage, to carry an allusion to the self-existent nature of the Godhead: but we shall have occasion presently to infer that it bears another meaning. That allusion, however, appears principally from St. John's Book of the Revelation, where YHWH is evidently paraphrased in the words "He who is, and who was, and who is to come." This signification was suggested by the close and consecutive manner in which the Name follows the expression, "I AM hath sent me unto you," in the words addressed to Moses: and the derivation of the word appeared sufficiently to bear out that meaning, as the verbal root signifies to "be."

That the Name, however, bears a different meaning, and con-

said to have been acquainted with "the Most Great Name," by uttering of which it is pretended that the greatest miracles may be performed, even to that of raising the dead.

Divine magic is regarded by the Arabs as a sublime science, and is studied, say they, only by good men, and practised only for good purposes. Perfection in this branch of magic consists in the knowledge of "the Most Great Name" of God (el-Ism el-Aăzam); but this knowledge is imparted to none but the peculiar favourites of heaven. By virtue of this name, which was engraved on his scal-ring, Suleyman subjected to his dominion the Jinn, and the birds, and the winds.—See Lane's Notes to his Transl. of the Elf Leyl. w. leyl.

^{*} היה, which is also the root of היה, which is also the root of.

[†] Exod. iii, 14, 15.

[‡] Rev. i, 8.—Compare the inscription on the Saitic temple of Isis: "I am that which hath been, and is, and shall be."—Ptut, de Is. c. 9.

tains a more recondite import, will become evident on an examination of Ex. vi., 2-8. The communication recorded in that passage, was made to Moses when, having failed to influence Pharaoli to suffer the people to depart, he complains to God of his ill success, and the Almighty pledges himself to effect their deliverance, and to bring them into the land promised to their fathers; "for by a strong hand shall he send them away, and by a strong hand shall he drive them out from his land."*-"And God spake unto Moses, and said unto him, I [am] YHWH: and I appeared unto Abh-rauhaum, unto Iş'hauk, and unto Yáŭkóbh, as 'God Almighty'; but by my name 'YHWH' I was not known unto them. Yet have I also established my covenant with them, to give unto them the land of Kená'an, the land of their sojournings, wherein they have sojourned. And, moreover, I have heard the groaning of the Běney Israuël, whom the Egyptians [are] enslaving; and I have remembered my covenant. Therefore say thou unto the Běney Israuël [that] I [am] YHWH: and I will bring you out from under the burdens of the Egyptians, and I will rescue you from their servitude, and I will redeem you by an outstretched arm, and by great judgments, and I will take you unto me for a people, and I will be unto you for a God; and ye shall know that I am YHWH, your God, that bringeth you out from under the burdens of Egypt, and I will bring you in unto the land which I have sworn to give unto Abh-rauhaum, unto Iş'hauk, and unto Yáakóbh; and I will give it unto you as a possession: I am YHWH." This passage may be considered as settling with accuracy and precision the real meaning of the name YHWH. It is to be remembered, that God declares himself to Moses not only as a Deliverer, but, especially, as the Fulfiller of a promise. This promise was, to give the land of Kená'an to the elect race of Abh-rauhaum. He therefore particularly declares himself to them

^{*} Ex. vi, i.

by his Name Yáhaweh, which word bears most naturally the transitive sense of "causing to be," or "bringing to pass;"* thus denoting the "fulfilment" of promise. Now let us examine how the passage will elucidate this meaning. God, first of all, declares that he was not known to the patriarchs by the name of Yáhaweh, but that he had appeared to them only as "God Almighty." To account for this statement, recourse has been had to the supposition, that the Name itself was unknown before the time of Moses, and that the sacred historian used it in the early records of Genesis, only by way of identifying Him in whose name he had received a special mission, with the God of the ancient patriarchs. But let it be well considered, that this theory is not only gratuitous and unfounded, but lies open to the

That this view of the question is correct, will be further borne out by bringing it into comparison with the testimony of Clemens Alex. (Strom. v., p. 666, Oxon.), who says that "the mystic four-lettered Name, which remained with those alone to whom the sanctuary was accessible, is called 'Yaou' (Codex Turin. ap. Didym. Taurin. p. 32, 'Yaoué');" of Theodoret (Quæst. 15 in Exod. Tom. i., p. 133, Hal.), who says, "Now the Samaritans call it Yave;" of Petavius, who mentions "Yave" (IABE) among the names of God, and says that it means "He who was, and is, and ever shall be," grounding his interpretation on Ex. iii, 14. This form will, moreover, best account for the abbreviations used in the composition of proper names, "Yauhu," "Yauh," "Yeho-:" compare "wayyishtahaweh," contracted into "wayyishtauhu," "and he prostrated." Nor does the Latin "Jovis," which some have thought to be derived from the Hebrew word, make any thing in favour of the vulgar pronunciation: for Varro (De Ling. Lat. v., 20) has shewn that "Jovis" is but another way of spelling "Diovis," which is connected with "Deus," Greek "Dios," "Theos," and, probably, "Dies," "Divum," "Dium;" for the heathens looked upon the circumfused light and the atmosphere as being in some sense the Deity, so that "suh Jove frigido," or "sub dio," equally meant "in the open air." The same analogy may be traced in the languages of the Hindoos at the present day: in the Gujarati, the word "Dév" (Sanser. id.) means "Deity;" "divo" (from Sanser. "dip"), signifies a "lamp" or "light;" and the Marathi "dīvus" is "day."

^{*} Fut. Hiph.—and indeed the Waw can be accounted for only by the supposition of the Hiph.; for the natural form of the Fut. Hiph. of "HauYauH" is "YaHaWeH."

graver objection of impugning the fidelity of the sacred narrative, the general tenor of which conveys, in a manner not to be mistaken, the impression, that the name was known in all ages, from the time of the birth of Káin.* It was only in consequence of not apprehending the real import of the four-lettered Name, that such an expedient was resorted to, apparently to reconcile the statement made in the passaget quoted above: while, understanding the Name to imply the "bringing to pass" of the final purposes and promises of God, the meaning of the above passage becomes at once clear and well-defined. God does not say, that the patriarchs were unacquainted with the Name, but that he was not "known" to them by that name; that is, as having fulfilled what he had promised to them, and what was implied in the signification of the Name. He appeared to them only as God Almighty, or, as he who is able to do what he has promised; t so that, to use the language of St. Paul, they all died in the faith of the promise; not having received it, but having seen it afar off.§ They trusted in God as the Almighty and the Faithful, but had not seen his character displayed as the "Accomplisher" of the glorious purposes which they were confident he had in store for them.|| But when God sent Moses to the Běney Israuël, it was in order to bring them into the promised land, to give them the inheritance of it: therefore, with the strictest accuracy of expression, He begins and concludes his announcement to Moses in these words, "I am YAHAWEH,"—" THE ACCOMPLISHER."

While this was the original signification of the Name "YA-HAWEH," it appears, at the same time, to have been considered,

^{*} See Gen. iv., 1.

[†] Exod. vi., 3.

¹ Comp. Rom. iv., 21.

[§] Heb. xi., 13.

^{||} This view of the import of the Name is maintained by Archbishop Magee, Disc. on Atonement and Sacrif. vol. ii., pp. 86, 87. (See Vatablus, Dath. and Rosenmüller in loc.; also Peters' pref. to Crit. Diss. p. xii—xvi., and Bishop Kidder's Comm. on the Five Books of Moses, vol. i., p. 297.)

by the Jews, as containing and expressing whatever of mystery or incomprehensibility attached to the Divine Nature. It thus was held to convey an allusion to the proper eternity of God, as remarked in a previous part of this Note. It likewise was thought to intimate the mystery of the Trinity, if that be true, which some have affirmed* of the ancient Jews, before the Christian era, that they were so catechised on this point: according to which, they argued, that, though the Name consisted of four letters, yet there were but three kinds; the first of which, Yód, signified the Father, who was the beginning of all things; the third, Wáw, being a conjunction, denoted the Third Person in the Trinity, which proceedeth from the Father and the Son; and Hé, the second and fourth letter, signified the Son of God, the reduplication of the letter pointing to the double nature, the human and the divine, of the Messiah. The Rabbins have a saying, that God made all things by the letter 7: in which they may allude to this, that he made all things by his Word.†

Certain it is, that, in De. vi, 4, the words "Yahaweh our God (Alóhím) is one Yahaweh" bear the appearance of a peculiarly guarded expression. If Moses had said, Yahaweh our Alóhím is one Alóhím, he would have easily and incontrovertibly settled the simple Unity of the Deity, as held by those who, on this account, distinguish themselves by the denomination of Unitarians; and, if his intention had been accordant with the Unitarian doctrine, he had a fit opportunity of declaring the singular import of the word "Alóhím." By attributing unity to the Name Yahaweh, therefore, and, in so doing, contradistinguishing it from the "Alóhím," he implies that the unity is not such as to exclude a certain mysterious plurality, of which the traces are frequent in his own writings.

^{*} P. Fagius, in Exod. xxviii.

[†] See Thomas Godwyn's Heb. Rites, p. 183.

Compare Note 2, to Sec. i, Part i.

Note 3.

The Samaritan, Septuagint, and Syriac, here read "heavens and earth."

NOTE 4.

The verbal root of this word is not used in the Hebrew language; but the word itself appears to be the same as the Sanscrit "Shâk" (शाक), which is still used in the modern Maráthí and Gujarátí dialects to signify a "pot-herb" or "green vegetable."

NOTE 5.

"Audhaum" signifies "red;" probably from the colour of the primitive race which inhabited the middle climate between the two extremes of polar cold and equatorial heat. It is a mistake to suppose that "Audhaum" is derived from "adhaumauh," "ground" or earth: it is more probable that the two words should equally be deduced from the common verbal root "audham," to "be red."

NOTE 6.

Dr. Pye Smith has correctly observed, that, to the men of primitive time, this statement would be sufficient; and they would probably form a notion of some kind of moulding, as in pottery, one of the earliest arts; which indeed we actually find in the Grecian fable of "Prometheus:"* and imagine that into this mechanical formation the powers of life were infused, as they are indicated, by respiration. The style of Scripture abundantly

^{*} Diodorus Siculus was told in Egypt, that man had originally been formed out of the slime or mud of the Nile.

shews that the Hebrews derived their conception of the intellectual principle in man, from the phenomena of respiration.*

Note 7.—On the site of Aédhen.

"Aédhen" signifies "delights" of a sensual character, or enjoyment depending upon external and bodily circumstances; the element of the ψυχικὸς ἄνθρωπος ("natural man") of the apostolic epistles.

With regard to the geographical position of Aédhen, it seems probable that we are to look for it in the northern parts about Armenia, near the sources of the Tigris and Euphrates. Armenia is traversed by some of the noblest rivers in the world,† which are fed by thousands of tributary streams, carrying fertility in every direction throughout its beautiful valleys. Owing to the height of the table-lands, and the extreme elevation of the mountains, the temperature of Armenia is much lower than that of other regions situated on the same parallels of latitude; but there is, notwithstanding, much variety in its climate and products. Almost every kind of vegetable production is to be found there. The wheat and barley are particularly fine; and three successive crops of grain in the year is not an uncommon occurrence. Grapes, oranges, peaches, nectarines, figs, apples, pomegranates, with other fruits, are produced in this favoured clime.

The elevated plateau at the foot of Mount Ararat, which contains the sources of the rivers Halys, Araxes, Tigris, and Euphrates, is remarkable as being intersected by numerous deep water-courses and valleys, and more particularly for the many chains of mountains which branch out, in various directions, from Ararat.

This is, probably, the region in which Ezekiel places the "gar-

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Lectures on Scr. and Geol. p. 284.

[†] Col. Chesney, Exped. for the Survey of the Tigr. and Euphr. Vol. i., p. 96.

den of Aédhen"* and the "Mountain of God." Rebuking the pride of the king of Tyre, he says, "In Aédhen, the Garden of God, thou hast been;† in the holy Mountain of God thou hast been." Further on,‡ he compares the king of Assyria to a cedar, whose stately height overtopped "all the trees of Aédhen, that were in the Garden of God." And, threatening destruction to Pharaoh, he says,§ "At the sound of his ruin I shook the nations, when I brought him down to Sheól, with those who descend into the Pit; and all the trees of Aédhen were comforted in the nether earth." And again, "Unto whom art thou thus like in glory and in greatness among the trees of Aédhen? yet shalt thou be brought down with the trees of Aédhen unto the nether earth." Isaiah apostrophizes the king of Babylon in these words:—

"Thou indeed saidst in thine heart, Unto the heavens will I ascend; Higher than the stars of God will I exalt my throne;

Yea, I will sit in the Mountain of [Divine] Conference, in the extremities of the north:

I will ascend above the castles of clouds; I will be likened unto the Most High.

Verily unto Sheól shalt thou be brought down, to the deepest recesses of the Pit."¶

It may be inferred, from these passages, that Aédhen was held to be situate in a mountainous region to the north (in Armenia),** and was afterwards, as it happens generally with traditions, mystified with fabulous embellishments. A comparison of these passages will remind us of the Sacred Mountain (the Olympus of the Greeks), called, by the ancient Indians, "Meru" (in which four rivers were represented to take their rise, from whence they

^{*} He enumerates Aédhen along with Khauraun and Kanneh (or Kalueh), ch. xxvii., 23: Comp. Isa. xxxvii., 12.

[†] Ezek. xxviii., 13, 14. ‡ Ibid. xxxi., 9.

[§] Ibid xxxi., 16. || Ibid, verse 18. || ¶ Isa. xiv., 13—15.

^{**} In the Zend-Avesta, Aédhen is explained to be the province of Adherbijan.

tlowed to the four quarters of the earth*), by the Persians "El Búrj," which they believed to be situated in the northern regions of the earth, quite under the Arctic pole, and to be the seat of the gods.

Note 8.

Namely, within the garden.

Note 9.

This word is inserted on the authority of the Samaritan.

Note 10.—On the situation of Pishon and Khawilauh.

The name "Pish'on" denotes "overflowing." It should be observed, that the termination "on," in this word, similarly to many other Hebrew names, is a mere addition to the radical "Pish;" identical with the nunnation of the Arabic, and answering to the Greek and Latin casal terminations os and us, or and nm.

The name "Pish'on" seems to have been borne by various rivers in the East, for we find a river of the name of "Phasis" (which the Greeks called Rheôn, from its impetuous current) in Colchis; and another in Phasiana of Armenia, being a tributary, or, rather, the fountain stream of the great river Araxes. There was another river named Pasitigris, flowing into the river Tigris near its mouth: and Quintus Curtius calls the Tigris itself by the name of Phasis; and says it was so called by the natives.

The Halys is presumed to be the river here intended: under the modern appellation of Kizil Irmák, it encompasses a large portion of Asia Minor."†

^{*} Bohlen, Altes Indien. ii., p. 210.

[†] See Col. Chesney's Exped. for the Survey of the Euphr. and Tigr. vol. i.

Khawilauh is concluded by Reland* to be Colchis; and the abundance of gold in Colchis would appear to be indicated by the fable of the golden fleece. Armenia, likewise, abounds in gold, silver, and other metals.

Calmet, on the authority of Haiton, notices in Armenia, in the territory of the Colchians, the cities of *Chalva* and *Chalvata*, as well as a region of the latter name. At present there is a town called *Haivali*, between Malatíyah and Sívás, on the slope of Áji Tágh, west of the Euphrates, towards the Halys, where, moreover, gold is found. It is evident that Colchis and Khawilauh are but different forms of the same name.

It may, therefore, be inferred, that Colchis formed part of the ancient Khawilauh, which corresponded nearly with the Pashaliks of Sívás and Trebizond.

Apparently in the days of Pélégh, the Cúshites directed their course to this region: and their progress may be traced, as they turned westward at the foot of the Caucasus, advancing along the shores of the Black Sea, till they penetrated as far as the banks of the Halys.†

The identification of Pish'on with the Halys, and of the original Khawilauh with the territories of Pontus and Colchis, appears more consistent with probability than the opinion of Gesenius, who looks for the latter on the eastern shores of the Persian Gulf, and the former in the river Indus. As, however, the name of this distinguished critic might outweigh an opinion opposed to that which he has advanced, it may be thought necessary to explain the grounds upon which he proceeds. To determine the position of Khawilauh, and to fix with a semblance of likelihood what river is intended by Pish'on, he remarks, that Khawilauh is said to be famous for gold, pearls, and onyx-stones; and that it is elsewhere mentioned along with Shěbhau and Óphír,

^{*} De Sit. Parad., p. 16.

[†] Chesney's Euphr. and Tigr. Vol. i., p. 275.

which were celebrated for their gold.* On these data, he infers that it should have been situated east of the Persian Gulf, adjoining to India. This position he strengthens by the circumstance that India, including Southern and Northern Arabia, was very imperfectly known to the ancients, so much so, that some have given the name of India to Ethiopia; while Diodorus Siculus, on the other hand, calls Arabia Felix by the name of India. Assuming, moreover, the improbability that so important a river as the Indus should have been overlooked, in the enumeration of the four principal rivers of the world, as, by a strange misconception, he understands the four rivers of the land of Aédhen, he draws the conclusion that Pish'on is to be regarded as signifying the Indus.

A reply, however, to the learned philologist, may be easily produced. It does not appear to have been Moses' design to mention the four largest rivers of the old world; while, on the other hand, the Halys is sufficiently considerable to be reckoned by Colonel Chesney with rivers of the largest class. It is further to be remarked, that the slopes of the Caucasus are described as abounding in precious stones, including pearls and onyx-stones.† The characteristics, therefore, as given by Moses, of the land of Khawilauh, are found in the regions of Armenia and Colchis in a degree sufficient to give the preference to this northern site, for the localities in question.

^{*} See Gen. x., 29. Diod. Sic. says that the gold of Arabia is dug up in large lumps as big as a chesnut (Lib. ii., p. 93. Edit. H. Steph.); and that it is of such a flaming colour, that it adds much to the lustre of precious stones that are set in it

⁺ In a work by Múhammad Ibn Mansúr, written in the seventh century of the Hijreh, for the use of the Shâh Abú-Naṣr Babádúr Khan, of the family of the Abbasides, translated by Von Hammer (Mines de l'Orient exploités par une Société d'Amateurs, tom. vi., pp. 112—142). Of the pearl, the author enumerates twelve different classes according to their properties, and fifteen different sizes according to the sieves through which they are passed: seven kinds of turquoises are mentioned; the onyx of three kinds, besides a variety of other gems.

Note 11.—On the position of the Gih'on and Kush.

"Gfh'on" signifies "bursting forth." This river the old writers seem to think they have found in the Nile. The Septuagint, in particular, translating Jer. ii, 18, for Shíhor (that is, the Nile), use Gfh'on; and in the Book of Ecclesiasticus, ch. xxiv, 27, Gfh'on is certainly identified with the Nile by the parallelism of the verse:—

"[God] who bringeth to light instruction as the River* [in its fertilizing loam],

As Gih'on in the days of harvest."

Josephus† says, that "Gîḥ'on, which flows through Egypt, evidently takes its rise in the East, and is the same as that which the Greeks call Nile." This is also the uniform testimony of the Christian Fathers, with whom the Múslim authors agree, for they reckon the Nile among the rivers of Paradise. See likewise Epiphanius, and Theophilus,‡ among the early Christians; the latter of whom says, "Gîḥ'on flows round all the land of Ethiopia, and, they say, appears in Egypt by the name of Nile." According to these authorities, "Gîḥ'on" would denote the Nile, so to speak, of Nubia and Ethiopia, as distinguished from "Yeór," the Egyptian Nile; for Abba Gregorius, in Ludolf's Ethiopic History, § says that the "Nile has a winding course." As regards the notion of the Ethiopic Nile rising from the same source as the Indus, this seems likewise to have been the idea

^{* &}quot;Ká-yeór" (בְּיֵאָר), the distinguishing appellation of the Nile of Lower Egypt. The Greek translators read (בַּאוֹר) "ká-ór,"" as the light." If a conjecture might be offered, the original possibly ran thus:—

בּוֹלֵה כַוְאר מוּסָרֶ בְּנִיחוֹן בִּימֵי קּצִיר:

[†] Archæol. i., 1, Sect. 3.

[‡] Ad Autolyc., ii., 24.

[§] I., 8, No. 31.

of the ancient Greeks. Arrian relates,* that, when Alexander the Great saw crocodiles in the river Indus, and beans growing on the banks of its tributary stream Acesines, "he thought that he had discovered the springs of the Nile: as though the Nile, taking its rise from some place thereabouts in the Indies, and flowing through a large tract of desert country, lost there the name of Indus." A similar opinion occurs in Pausanias,† concerning the Euphrates: "and indeed it is affirmed concerning the Nile itself, that it disappears as the Euphrates in a swamp; and, rising again, flows over Ethiopia as the Nile."

The same thing may be said, with regard to this name, that was observed respecting the preceding, that more than one river has borne it. "Jeyhún" is the modern name of the Oxus, which flows through Bokhára and Independent Tartary to the Aral Sea. It is not incredible, too, that the ancient Hebrews, with the Greeks, confounded Arabia with Ethiopia, by overlooking the circumstance of the Red Sea intervening: on this supposition, we may reconcile the conflicting opinions of commentators with respect to the locality of the ancient Kúsh, some contending for Arabia,‡ others for Ethiopia.§

The territory of Kúsh in Armenia was bounded on the north by the Araxes, and constituted the Cossæa of the Greeks and Latins: it was the abode of the posterity of Nimrod to the time of Josephus, who observes that "time had not affected the name of Chús, for the [Asiatic] Ethiopians, over whom he ruled, are

^{*} Exped. Alex. vi., 1, Sect. 3. + II., s. Corinth. c. 5.

i Forster's Geography of Arabia. Hyde, Rel. Vet. Persar.

[§] Gesenius maintains that the Cúshites, although of Arabian extraction, are on no account to be reckoned a people of Arabia, but are always to be understood as Ethiopians of Africa. The name "Hábesh" seems, indeed, to have been contemporaneously used with "Kúsh," the cognate word, in ancient times; and to have been known to the Greeks as early as the age of Homer; since it is sufficiently evident that $Ai\theta io\psi$ is nothing else but "the land of Hábesh," just as $Ai\gamma i\pi roc$ was "the land of the Copts."

still, to the present day, called Chusæi, both by themselves, and by all the nations of Asia [Minor]."* It may be remarked, in connexion with this primary seat of Kúsh, that, on the Nahr-Malcha, a little to the north of Bábil, are the ruins of the Kúsh of Abú-l-Fidá; the same word remains in the names of Susiana or Khúzistán. It is also mentioned in Scripture in connexion with the territory lying to the north and north-east of Babylonia,† Again, 'Eylaum and Aslıshur were tributaries of Kúsh, whose descendants occupied the country of the Indians, Paricanians, and Ethiopians. 1 Jerome, in a similar view, tells us that Andrew, Simon Peter's brother, preached near the rivers Apsarus and Phasis, where the hither Ethiopians dwell; and that the Apostle Matthias preached in the other Æthiopia, near the Apsarus and the harbour of Hyssus, both of which were in According to Ambrose and Paulinus, he went first to the Ethiopians, next to the Parthians, then to the Persians and Sophronius gives the same account of the apostle Jerome identifies the Indians and Ethiopians, when speaking of St. Thomas. But Moses Choronensis more particularly indicates the possessions of Kúsh east of Persia Proper under the name of Kús-di-Khurásán, while he speaks of the former kingdom as Kús-di-Nimrúd.&

It appears that the Armenians call the Persians and all Huns within the Caspian Gates by the name of Cúshanians; and the whole tract east of the sources of the Aras is expressly called Ethiopia, by Rabbi Petachiah of Ratisbon.

^{*} Archæol., i., 6, Sect. 2.

[†] Isa. xi. 11.

[‡] Herodot. iii. c. 94. The tract westward of the Indus was the country of the straight-haired or Asiatic Ethiopians of Herod., vii., 70; as well as of Eusebius, who says, that, beyond Carmania there is a country called Ethiopia, looking towards India.

[§] St. Martin, Mémoires de l'Arménie, ii., 392.

^{|| &}quot;On compte en Babylonie plus de 600,000 Juifs, et l'Ethiopie et la Perse en contiennent autant."—Nouv. Journ. Asiat. tom. ix, p. 288.

who visited it in the twelfth century, notices Kúsh in connexion with Gib'on.*

From the springs of the Halys, close to those of the Euphrates, the Aras flows through the valleys of Armenia into the Caspian; and this river forms the northern limits of a country answering to the land of Kúsh. Reland infers the identity of this river with Gíh'on, from the Armenian word "Gúkh," to "gush forth;" and Calmet says, "that its impetuous speed, from the Armenian mountains to the Caspian Sea, quite accords with the import of the Hebrew name. An accidental expression used by an Armenian historian† may be considered almost conclusive on this point. He says, that, south-west of Eriván, Araxmaïs, son of Armágnac, built a city of hewn stones, in the plain of Aragaz, near the left bank of the river called Gíhon, the name of which was then changed to Arast or Araxes, after his son.

The territory of Úrmiyah forms the south-eastern portion of what may be conjectured to be the country of Aédhen; towards the extremity of it, and a little way from the southern shores of the lake, is the plain of Soldúz, a magnificent district, with extensive rice grounds, and meadows covered with herds of buffaloes, cows, and sheep. This description may be applied to the tract extending along the river Araxes, which, for striking mountain scenery, interspersed with rich valleys, can scarcely be equalled. Here, say the Armenians, was the vale of Eden. It abounds with forests of oak, ash, and walnut, and the finest fruit-trees; whilst rice, wheat, barley, hemp, and flax, are reared in the plains, almost without culture. The valley of the Aras is described as enjoying everything that can contribute to the prosperity of its inhabitants, and as being so extremely beautiful,

^{*} See Chesney's Exped. to Tigr. and Euphrat. vol. i.

[†] Michael Chamish's Hist. of Armenia; translated by Johan. Avdall, vol. i., p. 13. See Chesney.

that travellers imagined that they had there found the site of the Garden of Aédhen.*

Note 12.—On the name of the river Tigris.

The name of the river Tigris, in Hebrew, is "Khiddékél;" in Syriac, "Diglath" or "Deglath;" in Arabic, "Dijleh." The simple form thus appears: to which the Hebrew has added the syllable "Khid," signifying "swift." For the Hebrews appear not to have been aware that the name itself bore this signification. By the same sort of pleonasm, they spoke of "Pharaoh the king of Egypt;" overlooking the fact that "Pharaoh" meant "king" in the language of that country.

Pliny informs us,† that the Medes called an arrow "Tigris;" and Strabo asserts the same.‡ Curtius observes, that the Tigris receives its appellation from the velocity of its stream,|| the word signifying "arrow" in the Persian language.

Horace also mentions the "rapid Tigris." In Modern Persian, and in the Kúrdish, "Tír" (a contracted form of the other) is the name both for an arrow and for the river. In Zend, "Téjér," in Pehlevee, "Téjera," is a river; ** "Tagur," swift; Sanscrit, "Tigra," sharp, swift. The genuine form of the word in the Medo-Persic dialect, seems, therefore, to have been "Téjér," an arrow or swift river; †† whence the Greek Tigris;

^{*} Ouseley's Oriental Collections, vol. ii., p. 140. Chesney's Euphrat. and Tigr. vo. i. p.273.

[†] Lib. vi., 27. ‡ XI., p. 527. § IV., 36.

^{||} The Tigris has a current of near seven knots, when at its height.—Rich's Mem. on Rs. of Bab.

[¶] Carm. iv., 13, 46

^{** &}quot;Fleuve courant:" Anquetil du Perron, ii., 439.

^{††} The name of the animal (tiger) is probably of the same origin: it may be remarked that "Kaphlúsah (קפלוסה), which the Samaritan Version has for Tigris, also denotes the tiger; compare the Chald. "Kíphlús" (קיפלוס), tiger.

the Shemitic Dékél, Diglah, and Modern Persian "Tir."

The expression "east of Ashshur," shews the boundary of the country at that day.

Note 13.—On the Euphrates.

The derivation of "Euphrates" is to be sought in the Arabic root fárátá (فَرَتُ), denoting the quality of sweetness in water; whence Furât (فرات), and "Má-furât" (فرات) signifying remarkably sweet water, for which the river Euphrates is noted; as says the Arabic proverb: "Sweeter than the water of the Euphrates." In Turkish, it has also the name of "Murád-Sú," "water of desire," in allusion to its sweetness. The Greek word "Euphrates" seems to have its origin in the Arabic Furât, with the Chald. prefix Ä, viz. Äphrât: which the Greeks easily converted into Euphrates.

Euphrates, as being the nearest large river to the Arabians and Hebrews, is frequently designated "The River," "han-nauhaur" (הַבָּעָד); the Nile is also sometimes called "the river," but a different word is then used, viz., "ha-yeór" (הַּצָּעָד).

Note 14.

The Septuagint add δν ἔπλασε. See verse 8.

Note 15.

This expression gives the idea that God lifted up Audhaum off the earth, and deposited him in the Paradise of Aédhen. The Arabians believe this garden to have been, and still to be, in heaven.*

^{*} Comp. 2 Cor. xii, 2-4.

Note 16.

Namely, from the approach of savage beasts and of devils.* A Syriac writer, mentioned by Hottinger,† says, that God declared Adam, on bringing him into Paradise, to be an inheritor thereof, and made him king, and priest, and prophet, therein.

Note 17.

Gesenius (Thes. sub. voc.) shews this to be the meaning of the term כנגדו, out of the Rabbinical writers.

Note 18.—On the origin of language.

It is contended by Archbishop Magee, that language was originally taught to Adam by God himself.‡ In support of which opinion, he refers to Bishop Williams, who maintains that, although Adam had a capacity and organs for speech, yet, in his case, there was a necessity of his being immediately instructed by God, because it was impossible he should have invented speech, and words to be spoken, so soon as his necessities required. Dr. Beattie endeavours to prove the human invention of language to be impossible. And Dr. Johnson is so decidedly of this opinion, that he holds inspiration to be necessary to inform man that he has the faculty of speech.

^{*} See Note 55 to Section I., Part 1.

⁺ Dissert. de Hexaplis, Paris, p. 115.

[‡] Discourses on Atonem. and Sacrif. vol. ii., p. 24 et seqq. According to the Kúr'ân, ch. ii., 29, Adam was previously taught of God the names of the creatures; whereupon, in obedience to a command from God, he proceeded to enumerate them to the angels, in token of the superior wisdom with which he had been divinely gifted.

[§] In his Second Serm., Boyle Lect. vol. i., p. 167.

^{||} Theor. of Lang. 8vo. p. 101.

NOTE 19.

The Septuagint and Syriac supply this word.

NOTE 20.

Bishop Patrick* is of opinion, that this sleep was ecstatic, similarly to that which came upon Abh-raum, when he made the covenant with God†; so that Audhaum was conscious of what was taking place.

Note 21.

This is the reading of the Samaritan, Septuagint, and Syriac.‡

NOTE 22.

Rabbi Beḥáï says: "This is the secret (or mystery) of the holy language, that the Serpent is called Saurauph, as an angel is called Saurauph. The scripture calls serpents Serauphím, because they were the offspring of the Old Serpent. Understand this as a matter of great concernment." From this passage, Bishop Patrick concludes that Sauṭaun assumed the form of one of the Serauphím.§ It may be that St. Paul referred to this passage, when observing that Sauṭaun had been known to "transform himself into an Angel of Light."

^{*} Commentary on the Text.

⁺ Gen. xv., 12. Comp. Job, iv., 13.

Comp. Matt. xix, 5; Mark x, 8; 1 Cor. vi, 16; Eph. v. 31.

[§] It is remarkable that "Jân" is used, in the Kúr'ân, as signifying a serpent (ch. xxvii., 10; xxviii., 31), and as synonymous with Iblis or Sauţaun (ch. xv., 27, lv., 14.)

^{1 2} Cor. xi., 14.

Note 23.

The noun is supplied by the Septuagint and Syriac.

Note 24.

Here the Syriac Version inserts the word "all."

NOTE 25.

This is the rendering of Junius and Tremellius; Abarbanel, also, thus translates the particle.

It is here implied, that envy was the motive which induced God to impose this restriction upon Adam. Compare the sentiment which Solon expresses with respect to the disposition of the Deity towards mankind,* $\dot{\epsilon}\pi\iota\sigma\tau\dot{a}\mu\epsilon\nu\dot{o}\nu$ $\mu\epsilon$ $\dot{r}\dot{o}$ $\theta\epsilon\bar{\iota}o\nu$ $\pi\bar{a}\nu$ $\dot{\epsilon}\dot{o}\nu$ $\phi\theta\sigma\nu\epsilon\rho\dot{o}\nu$ $\tau\epsilon$ $\kappa a rapa \chi \tilde{\omega}\delta\epsilon\varsigma$, κ , τ . λ .

NOTE 26.

So the Targumist Onkelos, and Maimonides,† understand the word אלהים: the former translates it "רברבין, " princes;" which appears identical with the $a\rho\chi al$ (" principalities") of St. Paul's epistles.

Note 27.

The Samaritan and Septuagint have "and they ate;" but the Syriac supports the reading of the Hebrew Text.

Note 28.

Pliny‡ reckons the fig-tree amongst those that have the largest leaves. In a hot climate, it affords a most agreeable shade; the

^{*} Herodot. Lib. i., cap. 32. † Mór. Nebhóch. Part I., ch. 2. ‡ Lib. xvi., cap. 24 and 26.

branches hanging so close to the ground as to form a sort of natural canopy, impervious to the sun's rays.

NOTE 29.

Onkelos renders this place: "they heard the voice of the Word of the Lord."

NOTE 30.

Literally, "towards the air" or "wind of the day." The expression denotes the time when the evening breeze prevails.

NOTE 31.

The Septuagint has "Adam, where art thou?" and the Syriac, "Where art thou, Adam?"

NOTE 32.

These three words are supplied by the Septuagint. This Version likewise adds "unto him" after "And he said."

NOTE 33.

Maimonides wonders that the seed of the woman should alone be mentioned. "This," he says,* "is one of the passages of Scripture which are most wonderful and not to be understood." Both the Targúm of Jonathan and that of Jerusalem expound this place of the Messiah.

Note 34.—On the hostility between the woman and serpent.

Mede, quoted by Bishop Patrick, understands the original expression "of deceit and guile in assaulting unawares: as

^{*} Mór. Nebhóch. Part II. c. 30.

they do who come behind others, when they do not observe them."

The verb which is translated, in the Authorized Version, "bruise," properly means to "lie in wait for," to "beset" with hostile intent. The idea was derived, apparently, from the manner in which war is carried on among wild tribes, where way-laying constitutes a principal feature in the mode of warfare. The same verb occurs in Job, ix, 17. The sense of the passage commences with the 11th verse:—

"Lo, he doth march against me, and I see [him] not;
He assaileth me also, but I perceive him not.
Lo, he carrieth off, who shall repel him?
Who shall say unto him, What doest thou?
God will not turn hack his anger:
Under him succumb the fierce auxiliars."

Verse 16:-

"Though I had called, and he had answered me;
I would not believe that he had leant an ear to my voice:
With such a whirlwind doth he beset me,
And multiply my wounds without cause."

The metaphor is evidently taken from the method of attack in use among the Arabs of the Desert; and which the patriarch had but recently experienced, in the loss of all his wealth. The word occurs again, in Ps. cxxxix, 11:—

"Then I said, surely darkness will hem me in: But night [was as] sunshine about me."

In order to elucidate the sense in which "head" and "heel," as rendered by the Authorized Version, are used, it may be observed, with regard to the former, that the original word is translated "forefront" by the Authorized Version itself, in 2 Chron. xx. 27.: "Then returned all the men of Judah and

Jerusalem, 'and Jehoshaphat in the forefront of them.'" In this passage, the margin, for "forefront," reads "head;" and it will be found that the word is so translated in several places where it ought to have been rendered "forefront." For instance, in Mic. ii, 13:—

"And their King shall pass on before them, Even YAHAWEH, in the forefront of them."

—and De. xx, 9.: "they shall appoint military captains [to go] in the *forefront* of the people." In this last passage, however, the Version gives the sense, as it does also in Am. vi, 7, where the same expression occurs in the original: "Therefore now shall they go captive in the *forefront* of those who go captive."

The latter word, which is translated by the Version, "heel," occurs again in Gen. xlix, 19, where the sense is the same. The passage may, therefore, be understood thus:—"His enmity against thee will be open and undisguised, while thine opposition to him will be characterized by insidiousness and duplicity."

NOTE 35.

The conjunction is inserted by the Samaritan, Septuagint, and Syriac.

′ NOTE 36.

So the Vulgate and Aben 'Ezra expound it.

Patrick remarks that this looks like putting her more under the will of her husband than was intended on her first formation.

NOTE 37.

The Septuagint and Syriac agree in this rendering.

Note 38.

This name signifies "life-giving."

Note 39.

Gesenius thinks that the Beney Alohim, mentioned in ch. vi, 2, are here intended.* This accords with the argument advanced in Note 49 to Section i. of this Part.

NOTE 40.

The country whither Adam was driven, on the east side of Aédhen, is thought, by Colonel Chesney, to have been the mountainous district near Sinjár, which may be said to overlook the plain of Shinăaur.†

Note 41.—On the Kerúbh.

The verbal root of this word is not used in the Hebrew language. In the Ethiopic, it seems to have had a signification equivalent to that of the Arabic "hárámá" (مَرَّرُ), to "prohibit" from common use, Heb. "haurám" (חָלֵּכִוּ), to "consecrate:" for "Mekérab," in Ethiopic, signifies a "temple;" and "Kérbat," a species of magic or fascination.

What was intended by the Kerúbh, has been, apparently, only guessed at hitherto. It would seem, however, that the "Sphinx" of the ancient Egyptians is intimately connected with this subject; and the same origin may likewise be discerned in the fable of Argus. The identity of the name may be deduced in this manner: the component letters of the word Kerúbh (let it be remembered that the Hebrew has no vowels) are KĕRúBh. In words of the Eastern stocks, a transposition of letters is some-

^{*} See Thes. p. 96, A, 2.

⁺ Exped. Euphr. and Tigr. vol. ii.

times effected, and also some letters are changed for others; this last characteristic is found also in the Greek and Latin languages: for instance, ThEOS, which, in the Doric dialect, becomes SIOR, in Latin assumes the form DEUS; honor is also written honos. The letter R is, likewise, in Hebrew, sometimes changed into S or Z: thus "HauPhaR," "HauPhaS," to "dig;" "BauRáK," "BauZáK," to "radiate"; "KhauRáM," KhauSáM," to "shut" the nose: in the Arabic, "MáARa," "MáASa," to "irritate;" "RaMMa," "ZaMMa," to "bridle;" "AFaRa," "AFaZa," to "leap upon ;" "HáJáRá," "HáJáZá," to "prohibit." With thus much preparatory introduction, a very simple process will suffice to identify KeRúBh with "Sphinx," observing that the original way of writing the word (in Greek) is SPhiGx. It will be easy to shew that K (C) and G, B and P, are used indifferently: thus in Heb., "SauCháR," "SauGháR," to "close;" "RauCháL," "RauGháL," to "walk, move about;" "GauDhíSh," Arab. KaDíS, a "heap of eorn"; Páshá is pronounced by the Arabs Báshá. By transposition, therefore, KeRúBh becomes RěBhúK; and by commutation, SPhiGx.

It is to be considered, that both the tradition of the Kerúbh, and that of the Sphinx, existed simultaneously in Egypt. Moses, who was familiar with Egyptian ideas,* had been accustomed to view the Sphinx as holding a prominent place in the religion of that country. It generally occupied the vicinity of a temple; and the avenues leading to the temple were lined with rows of sphinxes. May it not be that the Sphinx, like the Kerúbh, was intended to guard the sanctuary from the approach of men? and, interpreting the tree of life in the Paradise of Aédhen to mean "the life-giving knowledge of the Deity," which import the Egyptian temple would likewise convey, may we not understand the "Kerúbh" to be "that cause which incapacitates man from enjoying the blessings of spiritual religion?"† If we suppose

^{*} Acts vii, 22.

[†] Compare Gesenius' Thes. p. 711. Vatke, Bibl. Theologie, i. p. 327.

the tradition of the Kerúbhs to have made its way from the East into Egypt, we discover the reason of the Sphinxes being placed before the temples; signifying, that man is prohibited the approach to religion by an impediment, which might be interpreted as "the influence of the propensities and the material world."* It is related in Grecian tradition, that the Sphinx desolated Bœotia, and that, on the solving of an enigma which it proposed, it was destroyed by Œdipus. This story, notwithstanding the Hellenic dress under which it is disguised, still preserves the original features of the Egyptian allegory. The Sphinx, as representing "that which forbids man the benefit of divine truth," proposes an enigma, and that enigma is MAN; † man, who has faculties for apprehending and appreciating moral good, and yet is hindered from it by the undue force of animal and sensual influences. ‡ Œdipus, by bringing into his country the light of religious knowledge, is said to have explained the riddle, and caused the destruction of the monster. far the Sphinx appears to have a connexion with the Kerúbh.

As to the story of Argus, which would also identify itself with this subject, it is to be remarked that the scene is likewise laid in

^{*}Sir G. Wilkinson, in his "Ancient Egyptians" (Second Series), supposes the Sphinx to be a type of the kingly power; but this does not militate against the exposition here suggested of its primitive import; inasmuch as the Sphinx, as the emblem of physical force, might, at a later period, have received this application. Plutarch (De Is. sect. 9) and Clemens Alex. (Strom. v., p. 156), are satisfied of the enigmatical intention of the Sphinx. The former says that they were placed before the temples as types of the enigmatical nature of the Egyptian theology: the latter supposes them to signify that all things which treat of the Deity must be mysterious and obscure.

⁺ The Thehan Sphinx proposed the riddle: "What animal is that which in the morning walks on four legs, at noon on two, and in the evening on three?" The answer was, Man; who in infancy crawls on all fours, in mature life walks on his two feet, and in old age leans on a staff. Man was himself become this animal, who had heen originally created to exercise a moral domination over all animal nature.

[‡] Compare Gen. iii., 24, with Heb. x. 17-22.

Egypt. Io, which is but another name of Isis, is held captive under the form of a cow (the animal sacred as the religious emblem of the Indians and Egyptians), by a hundred-eyed tyrant, whose ever-wakeful vigilance leaves her no possibility of escape. Hermes, whom the Latins called Mercury, slays Argus, and rescues the cow. Now, the "cow" would seem to represent "religion as expressed under emblems and metaphors" (thus being of the same nature with Isis, Apis, Osiris); and Hermes, from the Hebrew "haurám," to "consecrate," may be looked upon as indicating the priestly or sacred order among the Egyptians, called also "hartom," possibly from the same verbal root.* The pricetly order delivered the sacred truths, set forth under their emblems, from the sensual, debasing influence of the mass of mankind, and counteracted the obstacles opposed by the ignorance and worldliness of the multitude. The name "Argus" preserves yet some vestiges of its identity with "Kerúbh" and "Sphinx," in the two consonants R and G.

Wilkinson mentions that there were "four genii of the lower regions," who performed a conspicuous part in the funeral ceremonies of the ancient Egyptians. They are present before Osiris, while presiding in judgment; and every individual who passed into a future state, was supposed to be protected by their influence. Their names were Amset, Hapi, Smautf (or Smof), and Kebhnsnof (or Netsonof). "The first had the head of a man; the second had the head of a Cynocephalus ape; the third, that of a jackall; and the fourth, that of hawk."† The resemblance to the fourfold aspect of the Kerúbh is particularly striking.

Traces of the tradition of the Kerúbh guarding the way of the tree of life in the Garden of Aédhen, will be found in the Persian Griffins, mentioned by Herodotus,‡ who guarded the gold in

^{*} See Gesenius' Thesaurus, sub voec, p. 520.

[†] Auc. Egyp. vol. v, p. 70.

[‡] Lib. iii, 116; iv, 13.

the regions of the north;* and the gigantic birds "'Anka and Símúrgh, described by Arab and Persian writers.†

The same origin may probably be ascribed to the five antediluvian idols, against which, according to Arabian tradition, Nóah preached; and which were afterwards worshipped by the ancient Arabs. They are mentioned in the Kúr'ân,‡ in these words: "And they said, ye shall not cast away your deities; and ye shall not cast away Wedd, nor Suwáä, nor Yĕghúth, nor Ya'úk, nor Nesr." Wedd and Suwáä were worshipped under the forms respectively of a man and of a woman; Yeghúth had the shape of a lion; Ya'úk, that of a horse; and Nesr, that of an eagle.§ Here the fourfold form of the Kerúbh may still be distinguished: the face of man, the face of the lion, of the horse (the domestic beast; in Scripture, ox; but the difference might have arisen from the circumstance of horses being more common than oxen, amongst the wandering Arabs), and the eagle.

NOTE 42.

This appears to be the import of the original, "the flame of the

^{*} As when a gryphon through the wilderness
With winged course o'er hill or moory dale
Pursues the Arimaspian, who by stealth
Had from his wakeful custody purloined
The guarded gold.—Milton's Par. Lost, ii, 943.

[†] El-Kazwini states that the 'Anka is the greatest of birds; that it carries off the elephant as the kite carries off the mouse, that it inhabits an island in the circumambient ocean, unvisited by men, under the equinoctial line. Another tradition says that the Simurgh dwells in the mountains of Kaf.—See E. W. Lane's Notes to his Transl. of the Elf Leyl. w. leyl.

[‡] Chap. lxxi, 23, 23. Comment. Persic. Hyde's Rel. Vet. Persar.

[§] There are, or were, at Bámiyán, a city of Kábul, in India, two statues, fifty cubits high, which some writers suppose to be the same with Yěghúth and Ya'úk; and they also speak of a third, standing near the others, but something less, called Nesr.—(Sale's Prelim. Disc. sec.i.) It is certain that the eagle was sacred among the ancient Persians; as it likewise was with the Romans: the Assyrians also worshipped Nisr'och (Great Eagle), 2 Kings, xix, 37.

sword that turneth itself about:" "sword" may here be taken in a collective sense, for "swords." Herodotus* says that the ancient Scythians worshipped their supreme god under the figure of a naked sword; similarly emblematical of a Deity in wrath: which is further exemplified by their human sacrifices.

* Lib. iv, cap. 62.

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SECTION III.

THE ANTEDILUVIAN WORLD OVERWHELMED BY THE FLOOD.

Now when Audhaum had known Ḥáwwauh his wife, she conceived, and bare Ḥáïn,¹ and said, I have gotten a man with [the favour of] Yáhaweh. And she again [conceived, and] bare his brother Hébhél.²

And Hébhél became a feeder of flocks, but Káïn continued a cultivator of the ground.

And it came to pass, at the end of [a certain] year,³ that Káin brought of the fruit of the ground an offering unto Yáhaweh; and Hébhél, he also brought⁴ of the firstlings of his flock, and of the fat of them: and Yáhaweh had regard unto Hébhél and to his offering,⁵ but unto Káin and to his offering, he had not regard; and Káin was very wroth, and his countenance fell. And Yáhaweh said unto Káin, Wherefore art thou wroth? and wherefore is thy countenance fallen? If thou doest well, [shalt thou] not [have the] pre-eminence?⁶ and if thou doest not well, [doth not] a sin-offering lie at [thy]

very door? so [shall] his desire [be subject] unto thee, and thou shalt rule over him.

And Káin said unto Hébhél his brother, Let us go into the field:9 and it came to pass, when they were in the field, that Káïn rosc up against Hébhél his brother, and slew him. And YAHAWEH said unto Kain, Where [is] Hébhél thy brother? and he said, I know not; [am] I my brother's keeper? And he said, What hast thou done! the voice of thy brother's blood crieth unto me from the ground. And now, cursed [art] thou from the ground,10 which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall no more yield unto thee her strength: a wanderer and a fugitive shalt thou be in the earth. And Kain said unto YAHAWEH, Mine iniquity [is] too great to be forgiven." Lo, thou hast driven me out this day from off the face of the ground, and from thy face I shall be hid; and shall be a wanderer and a fugitive in the earth: and it shall be, whose findeth me will slay me. And YAHAWEH said unto him, Not so:12 whoso slayeth Ķáin shall suffer vengeance sevenfold.13 And Yáhaweh appointed unto Káin a sign, 4 that whoso found him should not slay him.

Then Káin went out¹⁵ from the presence of Yáhaweh, and dwelt in the land of Nódh,¹⁶ eastward of Aédhen.

And Káïn knew his wife; and she conceived, and bare Khanóch: 17 and, as he was building a city, he called the name of the city after the name of his son, Khanóch. And [there] was born unto Khanóch, Aídhaudh; 18 and Aídhaudh begat Mekhúyau-ël; 19 and Mekhúyau-ël begat Methú-shau-ël; 20 and Methú-shau-ël begat Léméch. 21

And Léméch took unto him two wives: the name of the one [was] 'Audhauh,²² and the name of the second [was] Zillauh.²³ And 'Audhauh bare Yaubhaul:²⁴ he was father of such as dwell in tents and possess²⁶ cattle. And his brother's name [was] Yúbhaul:²⁶ he was father of all that handle harp or pipe. And Zillauh, she also bare Túbhal-Káïn,²⁷ an instructor of every artificer²⁸ in brass and iron: and the sister of Túbhal-Káïn [was] Náñ-mauh.²⁹

And Léméch said unto his wives:-

'Audhauh and Zillauh, hear ye my voice;
Wives of Léméch, give ear unto my bidding:
For a man have I slain by my wounding,
A youth also by my bruising.
Shall sevenfold vengeance be taken for Káïn?
Then for Léméch seventy and seven [fold].30

And Audhaum again knew Ḥáwwauh³¹ his wife; and she conceived,³² and bare a son, and called his name Shéth:³³ for God, [said she,] hath appointed me other seed in the stead of Hébhél, whom Ķáïn slew. And unto Shéth, to him also was [there] a son born; and he called his name Änósh:³⁴ then began [men] to call upon the name³⁵ of Yáhaweh.

This [is] the record of the genealogical line of Audhaum.

In the day that God created Audhaum, in the likeness of God made he him. Male and female created he them, and blessed them; and called their name Audhaum, in the day that they were created.

And when Audhaum had lived two hundred and thirty

years, 36 he begat [one] in his [own] image, 37 after his [own] likeness; and called his name Shéth. And the days of Audhaum, which he lived, 38 after he had begotten Shéth, were seven hundred years; and he begat sons and daughters. So all the days of Audhaum, that he lived, were nine hundred and thirty years; 39 and he died.

And when Shéth had lived two hundred and five years, he begat Änósh. And Shéth lived, after he had begotten Änósh, seven hundred and seven years; and begat sons and daughters. So all the days of Shéth were nine hundred and twelve years; and he died.

And when Änósh had lived an hundred and ninety years, he begat Keynaun. And Änósh lived, after he had begotten Keynaun, seven hundred and fifteen years; and begat sons and daughters So all the days of Änósh were nine hundred and five years; and he died.

And when Keynaun had lived an hundred and seventy years, he begat Máhaláleël. And Keynaun lived, after he had begotten Máhaláleël, seven hundred and forty years; and begat sons and daughters. So all the days of Keynaun were nine hundred and ten years; and he died.

And when Máhaláleël had lived an hundred and sixty-five years, he begat Yérédh. And Máhaláleël lived, after he had begotten Yérédh, seven hundred and thirty years; and begat sons and daughters. So all the days of Máhaláleël were eight hundred and ninety-five years; and he died.

And when Yérédh had lived an hundred and sixty-two years, he begat Khanóch." And Yérédh lived, after he had begotten Khanóch, eight hundred years; and begat sons and daughters. So all the days of Yérédh were nine hundred and sixty-two years; and he died.

And when Khanóch had lived an hundred and sixty-five years, he begat Methú-shéláh. And Khanóch walked with the [most high] God, after he had begotten Methú-shéláh, two hundred years; and begat sons and daughters. So all the days of Khanóch were three hundred and sixty-five years; and Khanóch walked with the [most high] God, and he [was] not: for God took him. 6

And when Methú-shéláh had lived an hundred and eighty-seven years, he begat Léméch. And Methú-shéláh lived, after he had begotten Léméch, seven hundred and eighty-two years; and begat sons and daughters. So all the days of Methú-shéláh were nine hundred and sixtynine years; and he died.

And when Léméch had lived an hundred and eighty-two years, he begat a son; and called his name Nóah, saying, This [same] shall comfort us because of our work, and because of the travail of our hands, and because of the ground which Yahaweh hath cursed. And Léméch lived, after he had begotten Nóah, five hundred and ninety-five years; and begat sons and daughters. So all the days of Léméch were seven hundred and seventy-seven years; and he died.

And Nóah was five hundred years old: and Nóah begat⁵⁰ Shém, and ⁵¹ Khaum, and Yéphéth.⁵²

Now it came to pass, when mankind began to multiply upon the face of the ground, and daughters were born unto them, that the Sons of God⁵³ saw the daughters of men, that they [were] fair; and they took to themselves wives of all that they chose. And Yáhaweh said, My spirit-[ual nature]⁵⁴ shall never⁵⁵ be abased⁵⁶ among men [with

impunity]: through their error⁵⁷ he [is become] flesh; yet shall his days be an hundred and twenty years. The giants also⁵⁸ were in the earth in those days:⁵⁹ and, moreover, after that, when the Sons of God came in unto the daughters of men, and [these] bare [children] to them, the same [became] those heroes who were renowned of old.

And YÁHAWEH beheld that the wickedness of man [was] great in the earth, and [that] every imagination of the thoughts of his heart [was] only evil all the day [long]: and YÁHAWEH was grieved that he had made man in the earth, and he vexed himself at his heart. And YÁHAWEH said, I will wipe away⁶⁰ man, whom I have created, from off the face of the ground; both man, and cattle, and creeping [thing], and fowl of the heavens: for I am grieved that I made them. But Nóaḥ found favour in the eyes of YÁHAWEH

This [is] the history of Nóah.

Nóah, a righteous man, was perfect in his generations: with the [most high] God walked Nóah. And Nóah begat three sons: Shém, and Khaum, and Yéphéth. But the earth was corrupted before the [most high] God; and the earth was filled with violence. And God beheld the earth, 2 and lo, it was corrupted; for all flesh had corrupted its way upon the earth. And God said unto Nóah, The end of all flesh is come before me, because the earth is filled with violence through them: and lo, I [will] destroy them with the earth. Make thee an ark of cypress wood: [with] cells shalt thou make the ark; and shalt overlay it within and without with asphalt. 4 And this [is] how thou shalt make it: Three hundred

cubits65 the length of the ark, and66 fifty cubits the breadth of it, and thirty cubits the height of it. Lights also⁶⁷ shalt thou make to the ark, and finish them at a cubit [length] from above; and the door of the ark thou shalt set in the side thereof: [with] lower, second, and third [stories] shalt thou make it. And I, lo, I [do] bring the Flood, [even] waters upon the earth; to destroy all flesh wherein [is] the breath of life, from under the heavens: and all that [is] in the earth shall expire. But I will establish my covenant with thee; and thou shalt enter into the ark, thou, and thy sons and thy wife and thy sons' wives⁷⁰ with thee. Moreover, of all the cattle, and of all the creeping [things], and of all the [wild] beasts, even of all flesh, two [and] twon of all [kinds] shalt thou bring into the ark, to keep alive with thee; male and female shall they be: of every winged fowl after its kind, and of all the cattle after its kind, and of every creeping [thing] that creepeth upon the ground after its kind, two [and] two of all [sorts] shall come in unto thee, to keep alive with thee male and female. Do thou, therefore, take thee of all victual that may be eaten; and thou shalt gather [it] unto thee: and it shall be to thee and to them for food. And Noah did [so]; according to all that God had commanded him, so did he.73

And YAHAWEH⁷⁴ said unto Nóah, Enter thou, with all thine house, into the ark; for thee have I seen righteous before me in this generation. Moreover,⁷⁵ of all the clean cattle, thou shalt take to thee [by] seven [and] seven, the male and his female; and of the cattle which are not clean, [by] two [and] two,⁷⁶ the male and his female: likewise,

also," of the fowl of the heavens, [such as are] clean," [by] seven [and] seven, male and female; and of all the fowl that [are] not clean, [by] two [and] two, male and female"; to keep seed alive upon the face of all the earth. For, by yet seven days, I [will] cause [it] to rain upon the earth forty days and forty nights; and will wipe away every existing [thing] that I have made, from off the face of the ground. And Nóaḥ did [so]: according to all that Yáhaweh had commanded him.

And Nóaḥ [was] six hundred years old, when the Flood came, so [even] waters upon the earth.

And Nóah entered, and his sons and his wife and his sons' wives with him, into the ark; because of the waters of the Flood. Also, st of the clean cattle, and of the cattle that [are] not clean; and of the clean fowl, and of the fowl that [are] not clean; sad of st all that creepeth upon the ground: two [and] two entered unto st Nóah into the ark, male and female; as Gods had commanded Nóah. And it came to pass, by the seven days, that the waters of the Flood were come upon the earth.

In the six hundredth year of the life of Nóaḥ, in the second month, on the seventeenth day of the month, on that day were all the fountains of the great deep broken up; and the flood-gates of the heavens were opened, and an inundating rain fell upon the earth, [during] forty days and forty nights. In that very day entered Nóaḥ, and Shém and Khaum and Yéphéth, the sons of Nóaḥ, and Nóaḥ's wife, and the three wives of his sons with them, into the ark; they, and all the [wild] beasts after their kind, and all the cattle after its kind, and every creeping [thing] that creepeth upon the earth after its kind, and

every fowl after its kind,* which entered unto Noah into the ark, two [and] two, male and female, of all flesh wherein [is] the breath of life; so they that entered, entered male and female of all flesh, as God had commanded him: and Yahaweh shut the ark after him.

And the Flood continued, [during] forty days and forty nights, upon the earth; and the waters increased, and bare up the ark, and it rose from off the earth. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed very exceedingly upon the earth: and all the high mountains were covered, that [were] under the whole heavens. Fifteen cubits over did the waters prevail, when the high mountains were covered. And all flesh expired that moved upon the earth, of the fowl, and of the cattle, and of the [wild] beasts, and of all the crawling [things] that swarmed upon the earth, and all mankind: even sall in the nostrils whereof [there was] the respiration of the breath of life, of all that [was] in the dry [land], died. And every existing [thing] was wiped away, that [was] upon the face of the ground, both man, and cattle, and creeping [thing], and fowl of the heavens; and they were wiped away from the earth: and only Nóah was left, and what [was] with him in the ark. And the waters prevailed upon the earth an hundred and fifty days."

And God remembered Nóah, and all the [wild] beasts,

^{*} Both every small bird [that twitters and flits], and every large bird [that soars with expanded wings].20

and all the cattle, and all the fowl,¹⁰⁰ and all the creeping [things],¹⁰¹ that [were] with him in the ark: and God caused a wind to pass over the earth,¹⁰² and the waters assuaged.¹⁰³ The fountains of the deep and the flood-gates of the heavens were also closed, and the inundating rain was restrained from the heavens. And the waters returned from off the earth continually: and the waters were abated at the end of an hundred and fifty days.¹⁰⁴ And the ark rested, in the seventh month,¹⁰⁵ on the seventeenth day of the month,¹⁰⁶ upon the mountains of Arauraut.¹⁰⁷ And the waters continued to abate gradually until the tenth month: in the tenth [month], on the first [day] of the month, were the tops of the mountains seen.¹⁰⁸

And it came to pass, at the end of forty days, 109 that Nóah opened the window of the ark which he had made, and sent forth the raven:110 and he went forth to and fro, until the waters were dried from off the face no of the earth. And he sent forth the dove¹¹² from him, to see if the waters had diminished from off the face of the ground. And the dove found not a resting place for the sole of her foot, and she returned unto him into the ark; for [there was] water over the face of the whole earth: then he put forth his hand and took her, and brought her in unto him into the ark. And he waited yet other seven days, and again sent forth the dove from the ark. And the dove came to him at eventide; and lo, an olive-leaf fresh plucked in her beak:113 so Nóah knew that the waters had diminished from off the face of 114 the earth. And he waited yet other seven days, and sent forth the dove: but she returned not again unto him [any] more.

And it came to pass, in the six hundred and first

year of the life of Nóah, "is in the first [month], on the first [day] of the month, the waters were dried up from off the earth: and Nóah removed the covering of the ark which he had made, "is and beheld, and lo, the face of the ground was dried up." And in the second month, on the seven and twentieth day of the month, the earth was dry."

And God spake unto Nóaḥ, saying, Go forth of the ark, thou, and thy wife and thy sons and thy sons' wives with thee: also, 119 every living thing that [is] with thee of all flesh, of the fowl, and of the cattle, and of all the creeping [things] that creep upon the earth, bring out with thee; that [the reptiles] may breed abundantly in the earth, and [that the other creatures may] fructify and multiply upon the earth. Then Nóaḥ went forth, and his sons and his wife and his sons' wives with him; likewise, all the [wild] beasts, and all the cattle, 120 and all the fowl, and all the creeping [things] that creep 121 upon the earth, according to their families, went forth of the ark. 122

And Nóah built an altar unto Yáhaweh; and took of all the clean cattle, and of all the clean fowl, and offered burnt-offerings upon the altar. And Yáhaweh scented the odour of acquiescence: and Yáhaweh said in his heart, I will not again curse the ground [any] more for man's sake, though the imagination of man's heart [be] evil from his youth; neither will I again [any] more smite all living, as I have done. Henceforth, all the days of the earth, seed-time and harvest, and cold and heat, and summer and autumn, and day and night, shall not cease. Then God blessed Nóah, and his sons, and said unto

them, Fructify and multiply, and fill the earth, and subdue it:126 and the fear of you and the dread of you shall be upon every [wild] beast of the earth, and upon every fowl of the heavens, in all that creepeth [upon] the ground, and in all the fishes of the sea; into your hand they are given. 127 Moreover, 128 every creeping [thing] that liveth, to you it shall be for food: as [I had given] the green herb, [so now] have I given you all129 [things]. Only, flesh with the life thereof, [namely,] the blood thereof,130 shall ye not eat. Else verily your blood of your lives will I require; at the hand of every [wild] beast will I require it: and at the hand of man, at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. Now do ye fructify and multiply; [do ye] also, 131 [ye creatures,] bring forth abundantly in the earth, and multiply therein. And God said unto Nóah, and to his sons with him, saving, And I, lo, I [do] establish my covenant with you, and with your seed after you, and with every soul of the living [creatures] that [are] with you, among the fowl, and among the cattle, and among all the [wild] beasts of the earth which [are] with you, from all that went forth of the ark, to every [wild] beast of the earth.134 I will even establish my covenant with you; neither shall all flesh be cut off [any] more by the waters of a flood, neither shall [there any] more be a flood to destroy the earth. And God said unto Nóah,135 This [is] the sign of the covenant which I [do] appoint between me and you and every living soul that [is] with you, to perpetual generations: I have set my bow in the cloud; it shall

therefore be for a sign of a covenant between me and the earth. And it shall be, when I overshadow the earth with a cloud, and the bow shall appear in the cloud, that I will remember my covenant, which [is] between me and you and every living soul that [is] with you, 37 of all flesh: and the waters shall no more become a flood to destroy all flesh. For, when the bow shall be in the cloud, I will look upon it; to remember the everlasting covenant between God and every living soul of all flesh that [is] upon the earth. And God said unto Nóaḥ, This [is] the sign of the covenant which I have established between me and all flesh that [is] upon the earth.

Now the sons of Nóah, that went forth of the ark, were Shém and Khaum and Yéphéth: and Khaum, he [is] the father of Kená'an. These three [are] the sons of Noah: and of these was the whole earth overspread. 138 And Nóah began [to be] an husbandman; and he planted a vineyard: and he drank of the wine, and was drunken; 140 and he uncovered himself in the midst of his tent. And Khaum, the father of Kená'an. 141 saw his father's nakedness, and told [it] unto his two brethren [who were] without. Then Shém and Yéphéth took a garment, and laid [it] upon a shoulder of each of them, and went backward, and covered their father's nakedness; and, forasmuch as their faces [were] backward, their father's nakedness they saw not. And when Noah awoke from his wine, and knew what his younger son had done unto him, he said:-

Cursed [be] Kenávan:

A slave of slaves¹⁴⁴ shall he be unto his brethren.

And he said:-

Blessed [be] Yáhaweh, the God of Shém:
And be Kená'an a slave unto them. 145

God enlarge146 Yéphéth;

And let him have his Tabernacle among the tents of Shém: 147

And be Kená an a slave unto them. 148

And Nóaḥ lived, after the flood, three hundred and fifty years. So all the days of Nóaḥ were nine hundred and fifty years; and he died.¹⁴⁹

95 [PART I.

NOTES.

Note 1.

The name "Kāin" appears to be derived from the obsolete verb "kún" (TD), which probably meant to "strike" or "forge" iron (Arab. kána, mid. Ya; the Syr. "kínoyo," Chald. "keynái," means a "smith" in iron, brass, and silver; Heb. "káin," a "spear-head," 2 Sa. xxi, 16). "Kún" meant, also, to "strike" the lyre; thence, to "sing to the sound of the lyre." Syr. "kíntho," a "musical sound." Abú-l-Faraj says, 'the daughters of Kāin are reported to have been the first who made musical instruments and sang to them; hence, in the Syriac language, singing is called "kínet," and the Arabs call a singing slave-girl "keyneh." Allusion seems to be made, in the name, to the invention of musical arts and the fabrication of warlike weapons, which are ascribed to the family of Kāin.

Note 2.

The word "Hébhél" signifies "breath," "vanity." This name was probably given posthumonsly to this son of Audhaum, in mourning for the brevity of his life.

NOTE 3.

In the conclusion of the year, or, after harvest, says Patrick: accordingly, God ordained, in subsequent times, that the Israëlites should keep a solemn feast, "in the end of the year," in thanksgiving for the ingathering of their crops.*

^{*} Exod. xxiii, 16; xxxiv, 22.

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Note 4.—On the institution of sacrifice.

Patrick observes that the word "brought" is used of public sacrifices, which were brought to the door of the tabernacle, to be offered by the priest:* from which he infers that the sacrifices, in this instance, were brought to some place looking towards the Glory or Shechinauh, at the cast gate of the Paradise of Aédhen.

Eusebius maintainst that sacrificing was not adopted in ancient time as a human device, but suggested by divine intimation: and Plato, in his Epinomis, seems to have had the same opinion, where he forbids his law-maker to make any alteration in the rites of sacrificing, because "it is not possible for our mortal nature to know anything about such matters."

Kennicott lays down as a general rule,‡ that, whatever custom has prevailed over the world, among nations the most opposite in polity and customs in general, nations not united by commerce or communication, (when that custom has nothing in nature, or the reason of things, to give it birth, and to establish to itself such a currency,) must be derived from some revelation: the revelation may in certain places have been forgotten, but the custom introduced by it, and founded upon it, is still continued.

Notwithstanding, therefore, that sacrifice is not expressly mentioned as having been enjoined upon Audhaum, this does not shew that it was not instituted in the beginning; the rapid view which the sacred historian takes of the antediluvian world, necessarily precluding a circumstantial detail. It is observable that the prophecy of Enóch, alluded to by St. Jude, is not mentioned in Genesis; nor is Nóaḥ's preaching, nor the vexation which Lót experienced during his sojourn in Sedhóm. § Such mat-

^{*} Lev. iv, 4; and ix, 5, 15-17.

[‡] Two Diss. p. 161.

[†] Demonstr. Evang. lib. i, cap. 10.

^{§ 2} Pet. ii, and Jude's Epist.

ters as are noticed, are introduced chiefly as they stand connected with the direct thread of the history; on other subjects, however important in themselves, Moses touches only as they incidentally arise. In this way, the first mention of sacrifice is evidently introduced; not for the purpose of accounting for the origin of the rite, but merely as an accidental circumstance, in the history of the transfer of the right of primogeniture from Kain to the younger branch, (which, according to Kennicott, was a thing absolutely necessary to be known,) as likewise in that of the ruinous effects of the Fall, in the effervescence of that wicked and malicious spirit, which made its first baleful display in the murder of Hébhél. The silence, then, of the historian, as to the divine institution of sacrifice, furnishes no argument against it.*

But the manner in which the first sacrifice is recorded in Scripture, strongly indicates the pre-existence of the rite. Tf then, sacrifice be admitted to have been co-eval with the Fall, every argument to prove that Hébhél offered sacrifices in obedience to the Divine injunction, will apply, with increased force, to shew that Audhaum must have done the same. Scripture also supplies additional confirmation, by the fact, which it relates, of the first pair having been, by the express command of God, clothed with the skins of beasts. That the beasts, the skins of which were appointed for covering to them, had been slain, it is natural to suppose. That they had been slain with a view to sacrifice, alone supplies an adequate reason. It seems even in accordance with this supposition that, in Lev. vii, 8, the priest should have the skin of the burnt-offering.† A vestige of this primeval ordinance appears to remain in the ancient Egyptian custom of the priests wearing a leopard skin.

^{*} Magee, Doctr. of Atonem. ii, 56.

[†] Ibid. p. 198.

Note 5.

The Jews say, that God testified his acceptance of Ilébhél's sacrifice by a fire from heaven, which consumed it to ashes. Thus Theodotion understands the passage: "He looked upon Abel's sacrifices, and consumed them;" which rendering Jerome and others approve.*

Some traditionary relics of this ancient belief may be discovered in the popular notions of the heathen. When the Greeks embarked for the Trojan war, Homer represents Jupiter as making favourable tokens appear to them, by lightening on their right hand.† He likewise gives encouragement to the Trojans in a similar manner.‡

It is probable that thunder also accompanied these flashes of lightning, as on Mount Sínaï. Virgil speaks of the Deity as having established covenants in this way: "Let the [Divine] Father hear these words, he who establishes covenants with thunder and lightning." §

It is natural to think that there must have been a common source to these traditions.

NOTE 6.

In virtue of the right of primogeniture.

NOTE 7.

Namely, to make due reconciliation by sacrifice.

^{*} Comp. Gen. xv, 17; Lev. ix, 24; Jud. vi, 21; 1 Chr. xxi, 26; 2 Chr. vii, 1, 3; 1 Ki. xviii, 38; Ps. xx, 3. In this latter passage, the Israëlites, wishing all prosperity to their king, pray that God would accept (Heb. turn into ashes) his burnt sacrifice.

^{† &}quot; 'Αστράπτων έπιδέξι', έναίσιμα σήματα φαίνων."—Iliad, ii, 354.

^{‡ &}quot; Ζεύς δὲ σφὶν Κρονίδης ἐνδέξια σήματα φαίνων

^{&#}x27;Αστράπτει."--Ibid. x, 236, 237.

^{§ &}quot;Audiat hac Genitor, qui fædera fulmine sancit."—Æn. xii, 200.

Note 8.

The rendering of this verse is supported by Archbishop Magee.*

Note 9.

The Samaritan, Septuagint, and Syriac, concur in supplying this clause.

NOTE 10.

Aben 'Ezra observes that Kaïn was banished by this Divine sentence.

NOTE 11.

So the Septuagint and Syriac understand this passage.

Note 12.

This is the reading of the Syriac and Septuagint.

NOTE 13.

Onkelos explains this passage, "whoso slayeth Káin shall suffer vengeance throughout seven generations."

NOTE 14.

The Septuagint support this interpretation. It may be observed that in no other instance in the Authorized Version is not rendered "mark;" a presumptive evidence that this rendering is ill-founded.

^{*} Doctr. of Atonement and Sacrifice, vol. ii, p. 204, et segq.

Note 15.

Patrick suggests that Kain went out, not voluntarily, but by the force of the Divine curse: and thinks it likely that he introduced the worship of the Sun, (the most ancient form of idolatry,) as affording the nearest resemblance to the Glory before which he had been in the habit of worshipping.

Note 16.

This word signifies "flight" or "exile."

Note 17.

If this name be derived from the Hebrew language, it may be regarded as signifying "Dedication;" according to this view, his father may have dedicated him as a priest of the Sun, and built the city as an appendage to an idolatrous temple. But it appears rather to have a Zend or Pehlevee origin, and to be compounded of the words "Khán," "King," and "óch," "great."

Note 18.

Gesenius does not fix the etymology of this name; which, in the Hebrew Text, has the form "Aíraudh" (ΨΓΓΓ). The Septuagint, however, give it Γαϊδάδ, and the Syriac, "Aídór," probably by a misplacing of the point, for "Aídód." It is very likely that the corner of the ¬ should have been abraded, so as to read ¬ with the prospect of "perpetuation," which the birth of this grandson gave to the family of Káïn,* perhaps before the birth of Shéth; or, as being synonymous with "Aódhedh," in a similar allusion to the hope of recovering their lost supremacy to the family of Káïn.

^{*} A rad. (7), 2); Gescn. Thes.

[†] עודד, pro כועודך, restituens, erigens, Ges. Thes.

Note 19.

This name is conjectured to signify "smitten of God;" for אל החויא, the probable form of the word. (Syr. "Mekhú-fl.") The Hebrew has מחויאל and מחויאל, evidently from an undue scrupulosity against rectifying the Text.

Note 20.

This word denotes "Man of God;" for מֹת אשר לאל. In Phœnician names, similar forms occur: e. g., Metuastartus (מתו עשתרת), "man (i. e., servant) of 'Ashtoreth;" Methymatnus (מתו מתו מתו מתו מוד), "man of gift," i. e., divinely gifted.* Compare "Theodórus," "Diodórus." A cognate form to "Methú" is "Bethú" (בתו), by a permutation of the m and the b, as in "Bethú-ēl."†

NOTE 21.

In the Arabic, "Yelmak" (يَلْمَكُ, Kâmús, p. 1377) signifies a "robust youth."

Note 22.

This name denotes "adornment" or "beauty."

NOTE 23.

The meaning of this word is "shade" or "shadow."

^{*} Monumm. Phænic. p. 399, 411.

[†] Comp. Phænic. Βέτυλος, and Βιθύας (prob. בתויה, "Bethú-yauh"), Monumm. p. 403. Ges. Thes.

Note 24.

This name signifies a "river."

Note 25.

The Syriac and Onkelos insert this word. The Septuagint read, κτηνοτρόφων.

Note 26.

There is, in this name, an allusion to music, of which he is said to have been the inventor. Some think they can discern a relationship between the name YúBhauL, and that of APoLlo, the Grecian divinity of music. It bears a close affinity to the word "Yóbhel," a "flourish" of trumpets.

NOTE 27.

Here, again, a connexion is discovered between the names of TúBhaL-ĶA'ïN and VuLCAN, the Roman god of smithies.

Note 28.

This is the rendering of Junius and Tremellius, as likewise of Onkelos.

NOTE 29.

"Náamauh" signifies "sweet."

Bishop Cumberland thinks it likely that Niemaus, mentioned by Sanchoniatho as being one of the wives of Kronus or Khaum, was this Naamauh, the sister of Túbhal-Kaïn; from the improbability that Moses would have noticed her alone, if she had not been a person of great note in the world, as well as the last of Kaïn's line.

Perhaps this circumstance would, in a great measure, explain

the cause of Khaum's apostasy.* It is said he had studied the science of astrology before the Flood, and knowing that he could not introduce his books into the ark, he had engraved his sacrilegious inventions on metals and rocks, which he found again after the Flood, and thus perpetuated the knowledge he had acquired;† by this means, idolatry spread among the followers of Khaum; who elevated their leader to the rank of Patriarch of the Deluge, to the exclusion of Nóah himself.

NOTE 30.

This passage, which is in a kind of measured style of language, gives the idea, that it was a sort of habitual saying or boast of Léméch's, who appears to enforce obedience from his wives, by professing a total disregard of human life; killing the men with sharp-edged weapons, and youths with a stick or with his fist: for this is the distinction of the words rendered "wounding" and "bruising."

Note 31.

The name is inserted by the Septuagint and Syriac.

Note 32.

This clause is added on the same authority of the Syriac and the Septuagint.

NOTE 33.

The word "Shéth" denotes "substitution."

^{*} See Chesney's Exped. Euphrat. and Tigr. vol. ii, p. 19.

[†] Cassian. collatio viii, cap. 21.

Note 34.

"Anósh" signifies "man;" but with an allusion to the infirmity of human nature.

Note 35.

The Arabians say,* that Shéth was the inventor of letters and writing, as Yúbhaul was of music, and Túbhal-Káïn of arms: but Shéth's discoveries so much surpassed all other inventions, that he was immortalized as the highest benefactor of mankind.†

The Sabians pretend to derive their religion from the patriarch Shéth,‡ and have a book professing to be written by him, in the Arabic language, and containing many moral precepts on the practice of virtue. Those of Mount Lebanon, and elsewhere, have to this day, says Hyde, so high a veneration for their prophet Shéth, that they lay more stress on an oath made in his name, than on one made in the name of God: the natives having assured him that the oath "Wállah," "by God," was scarcely considered binding among them, but "Wá-Sheyth," "by Shéth," entailed such an obligation as rendered it an imperative duty to observe it.

Note 36.—On the chronology of the patriarchal period.

The chronology, in the ages of some of the ante and post-diluvian patriarchs, is very different in the Hebrew Text, the Samaritan, the Septuagint, and Josephus. The Septuagint, which has been here generally followed, adds one hundred years to each of the patriarchs Audhaum, Shéth, Änósh, Ķeynaun, Máhaláleël, and Khanóch, before the birth of their sons. This Version further takes twenty years from the age of Methú-shélál,

^{*} El-Mekin, p. 7.

[†] Patrick's Commentary.

[‡] Hyde, Rel. Vet. Persar. cap. v, p. 125.

and adds six to that of Léméch. Thus the interval from the creation to the deluge is made out to be 2242 years, according to the Vatican codex; but 2262, according to the Alexandrine: in the present Text, it is 2256. The sum total, according to Josephus, is 2265; according to the Samaritan, 1307; and according to the Hebrew Text, 1656. The sum total, from the deluge to the seventieth year of Térákh, according to these authorities, is, Heb., 292; Sam., 942; Josephus, 1002; Sept. Vat., 1172; Alex., 1072, which is likewise that of the present Text.

The Copts and Abyssinians refer the birth of Christ to the year of the creation of Audhaum 5500;* according to the present Text, it would be 5380.

Note 37.

This expression seems to be used in contrast with the "image of God," in which Audhaum was created.

Note 38.

This clause is supplied by the Septuagint.

Note 39.

With reference to the longevity of the patriarchs, Josephus shews that Moses has the support of all ancient historians, whether Greek or Barbarian. Of Manetho, for instance, who wrote the Egyptian history; Berosus, who wrote the Chaldean; Mochus, Hestiæus, &c., who wrote the Phænician; with a great number of Greek writers whom he mentions, who all say, that men lived anciently a thousand years. Gassendus reports, in the life of Nicol. Peireskius (Lib. v.), that he received a letter from Aleppo, about the year 1636, of a man then in Persia, and known to

^{*} Niebuhr, Descr. de l'Arabie, p. 98. Harris, Highl. of Æthiopia, vol. iii, p. 198.

several persons worthy of credit, who affirmed that he was four hundred years old; and that these persons had fully ascertained the unquestionable truth of the fact.*

NOTE 40.

According to Eastern tradition, this patriarch was declared by his father sovereign prince and chief pontiff of men after him; he first ordained public alms for the poor, and established tribunals of justice. The authors of the Taríkh-i-Múntakhab and Biná-i-Gítí say, that he was also the first to plant the palm-tree.† He is believed by the Orientals to have been a man of extraordinary piety.‡

NOTE 41.

The name is perhaps derived from "kāin" (アア), "a spear-head;" qs. "jaculator." He is reputed by the Orientals to have been one of the universal monarchs of the world; § and a man distinguished for piety. They say that he forbade his children intermarrying with the descendants of Kāin.|| From the similarity of the names "Keynaun" (ワマ) and "Kāin" (ワマ), Jac. Capellus draws the judicious inference,¶ that we should not attach to names any ominous power either good or bad.***

^{*} Patrick's Commentary. Mr. Lane, likewise, in his notes to the "Elf Leyleh we-leyleh," mentions, on the authority of Ibn 'Arab Shah, a man, called the Sheykh El-'Oryan, an inhabitant of Samarkand, and a devotee, who was said to have attained the age of three hundred and fifty lunar years (or nearly three hundred and forty solar years), and yet preserved an erect stature, a coincly appearance, and such strength that it seemed as if he had not attained to mature age. The old men of the place asserted that they remembered him to have had the same appearance when they were children, and that their fathers and grandfathers had said the same.—History of Timur, p. 470, Calcutta edition.

⁺ D'Herbelot, Biblioth. Orient.

[‡] Patrick's Commentary.

[§] D'Herbelot, Biblioth. Orient,

^{||} El-Mekin.

[¶] Histor, Sacra et Exotica,

^{**} See Patrick's Commentary.

Note 42.

This word signifies "Praiser of God." Máhaláleil is also mentioned by the Múslim writers:* the Táríkh-i-Múntakhab says, that he was the first to seek for metals in mines, and to build houses; and that he founded the cities of Shuster and Bábil.†

NOTE 43.

The name imports "descent." This patriarch is represented by the Arabians to have been a strictly devout man, and an excellent governor. They say, that, in his days, idolatry began; which he strenuously opposed: but some of Shéth's posterity, about a hundred in number, notwithstanding all his persuasions to the contrary, would go down and converse with the children of Kaïn, by whom they were corrupted. And thence they fancy he was called Yérédh, either because they went down from the Holy Mountain, (as they called it,) where Shéth's posterity dwelt; or because piety, in his time, began very much to decline. §

NOTE 44.

Khanóch, the Múslim writers call Idrís, and represent him as (what the Arabic name imports)|| a very learned man, as well as a prophet, and especially skilled in astronomy.¶ The Jews, led

^{*} See Hottinger, Histor. Orient. p. 20.

⁺ D'Herbelot, Biblioth. Orient.

¹ Ibid.

[§] See Hottinger, Smegm. Orient. lib. i, cap. 8. Patrick's Commentary.

^{||} The origin of "Idris" is "darasa," to "study" or "meditate."

[¶] Hottinger, Hist. Orient. lib. i, cap. 3; and Smegm. Orient. p. 240. Thirty books of Scripture are said to have been revealed to him, in the traditionary legend of the Orientals; and it would even seem as if St. Jude (Epist. v, 14, 15)

by their etymology of the name, have likewise maintained that he was not only the most eminent of the antediluvian prophets, but that he was, moreover, the inventor of letters and learning. The Greeks anciently had the same notion of him, as appears by a discourse of Eupolemus,* where it is said that this patriarch was the first who taught the knowledge of the stars, and that he himself was taught "by the angels of God;" and was the same as he whom the Greeks called Atlas. Certain it is, he was not altogether unknown to the ancient Greeks, from what they say of "Apparog of Kápparog, which is the same name as Khanóch. For Stephanus† mentions, that this Annacus lived above three hundred years, and that the Oracle told the people, that, when he died, they should all perish; as they did, in the flood of Deucalion: in which the persons of Khanóch and Methú-shéláh are confounded, as Bochart observes.‡

It is remarkable, that the Arabs call this patriarch, also, Khanjúj: § the first part of which name seems identical with that in the Hebrew, as betokening a Scythian derivation.

NOTE 45.

This name significs a "man of weapons." Compare the Arabic سَلَّح and سَلَّح "weapons."

quoted from some book bearing his name. At the end of the last century, Bruce brought from Abyssinia three complete copies of the Book of Enoch, in the Ethiopic language; one of which he presented to the Bodleian Library at Oxford. In 1826, Dr. Lawrence, Professor of Hebrew at Oxford, published an English version of this book. Whiston had published, in 1727, a laboured dissertation to prove it to be canonical. On this subject, see Pezron, "L'Antiquité des tems défendue," 4to. p. 430.

^{*} Quoted by Eusebius out of Alex. Polyhistor, Præp. Evang. lib. ix., cap. 17.

[†] De Urbibus. ‡ Phaleg, lib. ii, cap. 13.

[§] D'Herbelot, Biblioth. Orient.

NOTE 46.

Patrick mentions that, in the Ethiopic Version, the words stand thus: "God translated him to Paradise;" and, accordingly, the calendar of that church specifies a festival to be held upon July the 25th, called the Ascension of Khanóch into heaven.

NOTE 47.

This word signifies "Rest."

NOTE 48.

The Septuagint and Syriac supply the conjunction.

NOTE 49.

Bishop Patrick considers that Nóah was to fulfil his father's prophecy, by perfecting the art of husbandry, and finding out fitter instruments for ploughing the earth, than had been known before;† as, also, by the discovery of wine, which cheers the hearts and revives the spirits of men that are exhausted with labour.

NOTE 50.

The Septuagint here insert "three sons."

NOTE 51.

The conjunction is supplied by the Syriac and Septuagint.

^{*} See Ludolph. lib. iii, Commentar. in Æthiop. Hist. chap. v, n. 40.

⁺ Nóah is certainly called an busbandman, (ch. ix, 20,) probably in consequence of his having improved agriculture.

Note 52.

"Shém" signifies "renown;" "Khaum," "hot;" and Yéphéth, "far-spreading."

Note 53.—On the "angels that sinned."

The Editio Grabii of the Septuagint reads, "the angels of God."

In the two most ancient documents that we are acquainted with, viz., the books of Genesis and Job, the angels are styled "the Sons of God;"* or rather, "the Běney Älóhím," after the Eastern style. This expression is of a similar nature with that of "Běney-han-Nebhíim," translated, in the Authorized Version, "the sons of the prophets," meaning the order of the prophets: and it may be taken to signify "the people" or "race of the gods," i. e., the angels.†

At a later period, when the Jews became acquainted with the Persian theology, they established chiefs and princes over these angelic hosts, giving them names, "Mí-chau-ël," "Rephau-ël" "Gábhr-í-ël." To this subject belongs the topic of the Saurauphs, probably also held by the Persians, whether the word be understood to express pre-eminence and principality, or a flaming and fiery nature: for the Persians worshipped fire, while they believed in archangels.

With respect to the nature of angels, the doctrine of the ancient Jewish writers is, that they are corporeal and material, furnished with wings, and having various forms, as of men, oxen, eagles, and lions. This latter idea, however, is obviously taken from the description of the Kergohs as given in Scripture. They

^{*} Gen. vi, 2, 4; Job, i, 6; ii, 1; xxxviii, 7.

[†] Compare "the daughter of Sion," for "the people of Sion;" "the daughter of Jerusalem," "the daughter of Baubhél;" for "the people of Jerusalem," "the inhabitants of Baubhél."

are also believed to have been, at least in some instances, liable to carnal sin, by which some have been defiled; (for so the commentators understand Gen. vi, 2;)* and they would thus appear to comprise, under one general name, those whom the Múslims call Jinn, + whom they hold to be peccable beings, created of smokeless fire, and inferior to the angels, who are said to be impeccable, and created of light. It is believed, says El-Kazwíní, that the angels are of a simple substance, endowed with life, and speech, and reason; and that the difference between them and the Jinn and Sheytáns is a difference of species. "Know," he adds, "that the angels are sanctified from carnal desire and the disturbance of anger: they disobey not God in what he hath commanded them, but do what they are commanded. Their food is the celebrating of his glory; their drink, the proclaiming of his holiness; their conversation, the commemoration of God (exalted be he!); their pleasure, his worship: they are created in different forms, and with different powers." t-The species of Jinn is said to have been created some thousands of years before Adam. They are thought to eat and drink, to propagate their species, sometimes in conjunction with human beings; in which latter case, the offspring partakes of the nature of both parents. In all these respects they differ from the angels.§

As regards the "Sons of God," mentioned in the Text, they become identified with the fallen angels alluded to, by the apostles Peter and Jude, in connexion with the times of Nóah, and the sensuality of the doomed cities of the plain: || both from the context, and from the general tenor of the two epistles; which leave

^{*} Bartolocci, Bibliotheca Magna Rabbinica, Vol. i, p. 255.

⁺ Comp. D'Herbelot, Biblioth. Orient. Art. Scheit.

[‡] Some are described as having the forms of brutes. The angelic nature is held to be inferior to the human nature, because all the angels were commanded to prostrate themselves before Adam. Kúr'ân, ii, 32; vii, 10, &c. Comp. Heb. i, 6, and De. xxxii, 43, of the Septuagint.

[§] Lane's Notes to his Translation of the Elf Leyl. w. leyl. vol. i, p. 33.

^{|| 2} Pet. ii, 4-7; Jude, 6, 7.

no doubt as to the nature of the "sin," through which they "left their own habitation," and which was evidently that specified by Moses in the Text.*

Amongst the present ruins of ancient Babylon, one of the grandest and most gigantic is the Mújellabelı ("overturned"), the remains, as some think, of the Tower of Baubhél. also called "Hárút and Márút," from a tradition, handed down with little deviation from time immemorial, that, near the foot of the ruin, there is a vast pit, closed by a mass of rock, and rendered invisible to mortals, in which two rebellious angels who bore those names were condemned by God to be suspended by the feet until the day of judgment.† It is said, that these two angels, in consequence of their want of compassion for the frailties of mankind, were rendered by God susceptible of human passions, and sent down upon the earth to be tempted: they both sinned; and being permitted to choose whether they would be punished in this life or in the other, chose the former; but they were sent down not merely to experience temptation, being also appointed to tempt others by means of their knowledge of magic, though commanded not to teach this art to any man until they had said, "verily we are a temptation; therefore be not an unbeliever."‡ The traditionist Mújâhid is related to have visited them, under the guidance of a Jew. Having removed the mass of rock from the mouth of the pit or well, they entered. Mújahid had been previously charged by the Jew not to mention the name of God in their presence; but when he beheld them, resembling in size two huge mountains, and hanging with their

^{*} According to Jewish tradition, 'Úzziël and Shamhazáï were two angels who fell from heaven, and who engendered the giants. (Beräshith Rábbauh, in Gen. vi, 2; and the book Zohár.) The Targúm of Onkelos reads, "the sons of the Princes" (κὶτις); but a comparison with his text in ch. iii, 5, will lead to the conclusion that the word, in either place, is understood of the ἀρχαὶ of St. Paul, "angelic principalities."

[†] Mignan's Travels in Chaldea.

[‡] Kúr'an, ii, 96.

feet upwards, with irons attached to their necks and knees, he could not refrain from uttering the forbidden name; whereupon the two angels became so violently agitated, that they almost broke the irons which confined them, and Mújāhid and his guide fled back in consternation.*

The legend at least serves to corroborate the general evidence for an interpretation of the Text, which rests upon apostolic and scriptural authority.

NOTE 54.

It is observable that הרוח, when signifying the Divine Spirit, is feminine; whereas here, in the sense of a created essence, it is in the masculine gender.

NOTE 55.

The same construction occurs in Judg. ii, 1; as also in Ps. xxx, 6; xxxi, 1; Isa. xiv, 20. The idiom has been well preserved in the Hebrew Text of Matt. xxvi, 33; John xiii, 8.

Note 56.

The verb "dún" (אֹד) occurs only in this place, throughout the whole of Scripture. The ancient interpreters have given to it the sense of habitation: Sept. οὐ μὰ καταμείνη; Vulg. non permanebit; the Syr. and Saad. likewise render it, "shall not dwell." It appears to be the same as the Arab. (בُون), mid. Wâw, to "be below" or "under;" whence "dún" (دُون), "underneath." Comp. Engl. down.

^{*} El-Ķazwini, account of the well of Babil, in "'Ajáïb-el-Makhlúkat," quoted by Lane, Transl. Elf. L. w. l. vol. i, p. 213.

Note 57.

This is the evident import of the word בְּשִׁבֶּׁה. The Kamets shews that it is compounded, not of בְּשִׁבֶּר בָּה (in which case, the ג should have had patach), but of בּשׁבָּר בָּה

Note 58.

The conjunctive particle is supplied by the Samaritan, Syriac, and Septuagint.

NOTE 59.

El-Mekín and Patricides understand that the giants were produced by those who went down and mixed with the posterity of Káin in the days of Yérédh.*

Note 60.

The metaphor is taken from the wiping of a dish. Compare 2 Ki. xxi, 13.

Note 61.

The conjunctive particle is supplied by the Syriac.

NOTE 62.

Some Jewish writers observe that the name "YAHAWEH" is used in verse 3, as betokening the elemency of the Divine Majesty; till the hundred and twenty years were out, and then Moses uses the word "Al6hím," which, say they, is a name of judgment.†

^{*} See Patrick's Commentary.

Note 63.

The original word "góphér" discovers a strong resemblance to the Greek ευπάρισσος, the "cypress" tree; and is thought, by Gesenius, to denote, generally, trees of a resinous nature, such as the pine, cypress, &c. These are found in the regions adjoining Babylonia,* in which they may be said to be indigenous, but especially the Cupressus sempercirens, the compactness and durability of which make it most probable that it furnished one of the two materials whereof the antediluvian vessel was constructed.† Here, Arrian says,‡ Alexander built a navy of these trees, on account of their being easily procured in the country of Assyria; while of other, fit for making ships, there was a great scarcity. Strabo says the same; § from whence Bochart thinks it probable that Nóah and his family lived in this country before the flood. | In the districts about Sinjár, the seat of the Sethites, bordering on Paradise, Nóah may have found the requisite materials for building the ark, namely, bitumen and góphér-wood, so that this vast structure may have been prepared in the course of a short time by his family alone.

NOTE 64.

Bitumen was very plentiful in Babylonia, and was better adapted than almost anything else, to exclude water and vesselworms, as well as to prevent decay.

NOTE 65.

The cubit is the length from the elbow to the tip of the middle finger, and reckoned generally equal to eighteen inches; the ark, therefore, probably was four hundred and fifty feet in length,

^{*} Bochart.

[†] See Chesney, Exped. Euphr. and Tigr. vol. ii.

[‡] Lib. vii.

[§] Lib. xvi.

Patrick's Commentary.

[¶] Chesney, vol. ii.

seventy-five feet in breadth, and forty-five in height; with a burthen, allowing for the cross-beams with which it was braced, and the supports, of upwards of forty thousand tons.* According to the standard of the statute cubit, which is about twenty-two inches, the ark's length would be five hundred and forty-seven feet, its breadth ninety-one feet, and height fifty-four feet. This construction, it is computed, would have been eighty-one thousand and sixty-two tons burthen.†

NOTE 66.

The conjunction is supplied by the Samaritan, Syriac, and Septuagint.

Note 67.

The Syriac inserts the conjunction.

NOTE 68.

There is no objection to taking the word "zohar," rendered "lights," in a collective sense. These lights were probably square port-holes set close under the edge of the roof, so as not to come lower than a cubit's length down the side of the ark. This provision would allow a free current of air, and place the apertures at the furthest possible distance from the surface of the water.

NOTE 69.

The conjunction is supplied by the Syriac.

Note 70.

From this circumstance, Patrick conjectures that Noah

^{*} Chesney, Euphr. and Tigr. vol. ii.

[†] Clarke's Commentary.

received the command to build the ark not long before the Flood.

Note 71.

The Syriac reads "two two," but omits "of all." In this and the succeeding verse, the Septuagint Text has been followed.

Note 72.

The Syriac reads, "and of all the creeping [things] of the ground after their kinds, two two," &c. The Samaritan, "and of all that creep upon the ground after their kinds."

Note 73.—On the construction of the ark.

A remarkable kind of boat is constructed at Tekrit, and in the marshes of Lemlúm, but more commonly near the bituminous fountains of Hít. At these places, the operation of boat-building is an every day occurrence, and extremely simple; requiring but a very short time, and without employing any other tools than a few axes and saws, with the addition of a large metallic ladle to pour out the melted pitch, and a wooden roller to assist in smoothing it. The first step in this primitive mode of shipbuilding is to choose a level piece of ground of suitable size, and sufficiently near the edge of the water; on this the builders trace out the size of the vessel's bottom, not with mathematical precision, it is true, still a line is used, and a certain system followed, the floor or bottom of the boat being the first object. In the space marked out, a number of rough branches are placed in parallel lines, at about a foot distance; other branches are placed across them at similar distances, and interlaced. These, with the addition of a sort of basket-work of reeds and straw, to fill up the interstices, form a kind of rough platform, across which, to give the necessary stability, stronger branches are laid transversely, from side to side, at distances of about eight or twelve inches. The bottom being in this state, the work proceeds

to its second stage, by building up the sides. This is done by driving, through the edge of the former, upright posts, about a foot apart, of the requisite height; these are filled up in the same way, and the whole is, as it were, consolidated by means of rough pieces of timber, which are placed at intervals of about four feet from gunwale to gunwale. All parts are then coated with hot bitumen, which is melted in a hole close to the work, and reduced to a proper consistency by a mixture of sand or earth. This bituminous cement being spread over the frame-work, the application of a wooden roller gives the whole a smooth surface, both within and without, which, after a brief space, becomes not only quite hard and durable, but impervious to water, and well suited for navigation. Such a boat, forty-four feet long, eleven feet six inches broad, and four feet deep, drawing one foot ten inches of water when laden, and only six inches when empty, can be constructed at Hit in the course of one day.

This kind of boat is generally used to carry bitumen, salt, and lime, to Hillah, Başrah, and even to Baghdâd, sometimes through the Sakláwíyeh, but more generally, the Ḥáï canal. When arrived at her destination, she is broken up, and the bitumen with which she was coated is sold, as well as the cargo.

From this description of the Hit boats, it will appear most probable that it was in this manner that Nóah constructed the ark; for it is evident that there is not anything to prevent the people of that town, or of the neighbouring country, from constructing such a vessel, a larger scantling only being necessary for the frame-work. The lower story being intended for quadrupeds, must necessarily have been divided into compartments; and these divisions, as a matter of course, would support the second floor, which was appropriated for the people, whose apartments, again, supported the upper story, or that allotted for the birds.*

^{*} Múhammad Tábarí, pp. 101, 102.

As this arrangement required three floors and a roof, the divisions and the necessary supports would have given sufficient stability to the whole structure; more particularly as the ark was destined to lie and be floated off the same spot where it was built.*

Note 74.

The Samaritan and Syriac read "God," in this place, for "YAHAWEH."

Note 75.

The conjunction is here supplied by the Septuagint and Syriae.

Note 76.

The word "two" is reduplicated by the Samaritan, Septuagint, and Syriac.

Note 77.

The conjunction is inserted by the Syriac and Samaritan.

Note 78.

This clause is supplied by the Samaritan, Syriac, and Septuagint.

Note 79.

This clause is inserted on the authority of the Septuagint.

^{*} Chesney, Exp. to Euph. and Tigr. ii, 636. The Múslim writers say that Nóah was taunted with having become a carpenter; and reviled for uscless labour in preparing a vessel, where it could not possibly be conveyed to the water.

Note 80.

The verb here denotes the event or coming to pass of the Flood; so likewise at verses 10 and 12.

Note 81.

The conjunction is supplied by the Syriac.

NOTE 82.

This passage is amplified on the authority of the Septuagint.

Note 83.

The particle is inserted by the Samaritan and Syriac.

NOTE 84.

The Syriac reads "with."

NOTE 85.

The Samaritan has "YAHAWEH" for "God."

Note 86.

The second month of the year is here intended; that is, in October. Anciently, the year began in September, which was changed among the Israëlites, in memory of their coming out of Egypt, to March.*

The first month was called Tisrí, answering to the latter end of September and the first half of October: the second was Marchesvan. Dr. Lightfoot supposes that the rain began on the 18th of Marchesvan, and ceased on the 28th of the third month Kislev.

^{*} Ex. xii, 2. Patrick's Commentary.

NOTE 87.

Patrick observes, that this date answers to the beginning of November.

Note 88.

The Septuagint render the word, "cataracts."

NOTE 89.

The Septuagint and Syriac read "with him."

Note 90.

A similar distinction is observable in the Arabic language. "Teyr" signifies a large bird, as the vulture, the falcon tribe, &c.; while "Aṣfúr" is a small bird, as the sparrow,* &c.; from sáfárá, applied to their whistling notes.†

This passage has the appearance of being a marginal note. The conjunctions are supplied by the Syriac.

Note 91.

The Syriac, which is generally copious in conjunctions, has none in this place.

Note 92.

The Syriac here reads "with."

Note 93.

This clause is supplied by the Septuagint.

^{*} Avis meticulosa. Kâm. (ex passerum genere. Demir.) Omnis avis non venaus. Freytag, Lex. Arab.

[†] Wilkinson's Mod. Egypt and Thebes, vol. ii, p. 35, note.

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Note 94.

The noun is inserted on the authority of the Septuagint.

Note 95.

These three words are likewise added on the authority of the Septuagint.

Note 96.

The Septuagint here insert the word "all."

NOTE 97.

This word is supplied by the Septuagint and Syriac.

Note 98.

The Septuagint supply this particle.

Note 99.—On the local character of the Flood.

Few men have evinced a greater lucidity of reasoning, or possessed a more powerful understanding, than Bishop Stillingfleet. That he was opposed to the doctrine of a physically universal Deluge, the following remarks, from his "Origines Sacræ," will make abundantly manifest.

'I cannot,' he says, 'see any urgent necessity from the Scripture, to assert that the Flood did spread itself over all the surface of the earth. That all mankind, those in the ark excepted, were destroyed by it, is most certain, according to the Scriptures; the Flood was universal as to mankind: but from thence follows no necessity at all of asserting the universality of it as to the globe of the earth, unless it be sufficiently proved that the whole earth was peopled before the Flood; which I despair of ever seeing proved. What reason, indeed, can there be, to extend the Flood beyond the occasion of it, which was the corruption of mankind? I grant, as far as it did reach, all the animals were destroyed; but I see no reason to extend the destruction of these beyond that compass and space of the earth where men inhabited; because the punishment upon the beasts was occasioned by, and could not but be concomitant with, the destruction of mankind. But, the occasion of the Deluge being the sin of man, who was punished in the beasts that were destroyed on his account, as well as in himself, where the occasion was not, as where there were animals and no men, there seems no necessity of extending the Flood thither.'

The Bishop further argues, that the reason for preserving living creatures in the ark, was, that there might be a stock of the tame and domesticated animals that should be immediately serviceable for the use of men after the Flood: which was certainly the main thing looked at in the preservation of them in the ark; and this object could not have been realized, had not the several kinds been preserved in the ark, although we suppose them not destroyed in all parts of the world.*

The eminent Nonconformist divine, Matthew Poole, has likewise thus expressed himself in favour of the same opinion:† It is not to be inferred that the entire globe of the earth was covered with water. Where was the need of overwhelming those regions in which there were no human beings? It would be highly unreasonable to suppose that mankind had so increased, before the Deluge, as to have penetrated to all the corners of the earth; it is indeed not probable that they had extended themselves beyond the limits of Syria and Mesopotamia. Absurd then would it be to affirm that the effects of the punishment inflicted upon men alone, applied to places in which there were no men. If, therefore, we should entertain the belief that not so much as the hundredth part of the globe was overspread with

^{*} Origines Sacræ, Book iii, ch. iv.

[†] In his Latin Synopsis of Critical Writers upon the Bible.

water, still the Deluge would be universal, because the extirpation took effect upon all that part of the world which was inhabited.'

'To those who have studied the phraseology of Scripture,' observes Dr Pye Smith,* 'there is no rule of interpretatiou more certain than this, that universal terms are often used to signify only a very large amount in number or quantity.' This position he exemplifies by a variety of passages,† and concludes: 'From these instances of the Scriptural idiom in the application of phraseology similar to that in the narrative concerning the Flood, I humbly think that those terms do not oblige us to understand a literal universality; so that we are exonerated from some otherwise insuperable difficulties in natural history and geology. If so much of the earth was overflowed, as was occupied by the human race, both the physical and the moral ends of that awful visitation were answered.'

The arguments drawn from geology are the three following:-

- I. Throughout the whole process of stratification, from the most ancient to the latest, the mineral character of each stratum proves the existence of contemporaneous dry land, as well as of depressed areas filled with water; and the indubitable relics of once animated creatures, in a great variety of species, from the earlier formations to the latest, penetrate through one or more of the next superincumbent strata, so that there never occur contiguous beds of mineral deposit which fail to be connected with each other: giving the result, that, from the unspeakably remote point of time in which vestiges of living nature first occur, there never was a period when life was extinct upon the surface of the globe; or, we might more properly say, when living creatures did not abundantly exist.
- II. The vast masses of rolled pebbles and stones of all sizes, which have been spread over large districts, especially of the

^{*} Lectures on Scrip. and Geol.

[†] Ibid. pp. 296-298.

northern hemisphere, belong, not to any one transient flood, but to different eras of time, at great respective distances; some of the earliest never having been overflowed by a succeeding flood, and each for itself indicating the action of water through very long periods of duration. It is thought probable that the blocks of the Jura mountains, of the north of Germany, of the north of Italy, of Cumberland, Westmoreland, &c., are not the deposit of one, but of several successive diluvia, all of a very much earlier date than Nóah's Deluge, the traces of which cannot be distinguished from more modern and local inundations.

III. The cones of cinder and other volcanic products, over a considerable district in the south of France, the provinces of Auvergne and Languedoc, are accompanied by evidences of an antiquity reaching much further back than the epoch of the Flood: for it is evident that these cones of loose and light materials have never been exposed to the action of a rush, or any, even moderate, force of water; else they would have been inevitably wasted away.

These geological facts stand powerfully in the way of our admitting that the Flood extended over the whole surface of our globe.

Among the objections derived from natural history, Dr. Pye Smith instances the ascertained longevity of some kinds of trees. There are species which, in this respect, strongly attract our attention. The tree which is called, in the Authorized Version, an "oak," but which, we have reason to believe, is the terebinth,* under which Yeho-shúž deposited the ratification of the covenant made by the Běney Israuël, was possibly the very tree made memorable by events in the life of Yážkóbh.† Our English oak attains to the age of a thousand years, and instances have been ascertained reaching to one thousand five hundred. To the yew, more than two thousand, even

^{*} Pistachia terebinthus.

[†] Gen. xxxv, 4. Compare Jos. xxiv, 26.

above three thousand years, are, on good grounds, attributed; but there are other trees possessing a higher longevity, and individuals of which have been ascertained to go back from our times to dates long prior to the Flood of Nóah. baobab,* a tree of stupendous magnitude growing in Senegal and other parts of Africa within the tropics, is called, by Dr. Lindley, the largest tree in the world; the trunk has been found with a diameter of thirty fect. † The traveller, M. Russeger, in the interior of Africa, as far as ten degrees north latitude, saw Adansonias measuring fifty-six feet in circumference, exciting the astonishment of the beholder.† The first account of this tree occurs in "Cadamosto's Travels," to this purport: The Venetian navigator, Cadamosto, by command of the Portuguese Prince Henry, in 1456, visited the Cape Verd Islands and the western coast of Africa. There he discovered the monstrous baobab, the trunk of which measured seventeen ells (about thirty English feet) in diameter. Adanson|| estimates the age of this tree upon a ground which does not appear perfectly secure, since he fancied that there were letters cut in the bark, which indicated the fourteenth century; whereas it is generally considered that those regions had not been visited at that time. This, however, is not absolutely certain; for some Genoese or other vessel might have been driven so far to the south, and its crew been wrecked, and so never returned. But it is a fact, that he ascertained one of these trees to be the individual which Thevet observed in 1555; and it was six feet in diameter. Now Adanson calculates that this tree must have been, in Thevet's time, from three to four feet in diameter, and that, consequently, the increase in two hundred years must have been from two to three feet. Hence, he reasons that a tree of this species would acquire a diameter of ten feet

^{*} Adansonia digitata.

[†] Nat. Syst. Bot. sec. ed. p. 94.

[†] Charlesworth's Mag: Nat. Hist. Feb. 1838, p. 108, second ed.

[§] Ramusio, col. 1, f. 118, 6.

^{||} Familles des Plantes, tome i, p. 216.

in five hundred and fifty years; in one thousand and fifty, it would increase to fourteen feet; in two thousand eight hundred, to twenty feet; and in five thousand one hundred and fifty years, it would measure thirty feet in diameter. As there are now trees of twenty-seven feet in diameter, they must consequently have an age of four thousand two hundred and eighty years. tree we know only one species, called by the natives the baobab, or ape's-bread-tree. It is the stoutest tree in the world, though it has not a very remarkable height. Its diameter varies from twenty-five to twenty-seven feet. Adanson saw some which were from seventy-five to seventy-eight feet in circumference. The magnitude of the tree is effected not so much by the trunk as by the branches, for they grow to be fifty or sixty feet in length. These spread around, and bend towards the earth; and so each tree forms a wood, or a monstrous foliage, of one hundred and fifty feet in diameter. The usual height is from sixty to seventy feet.*

One specimen of this tree has been subjected to a process invented by scientific men of the first ability, and the age has been brought out to be five thousand two hundred and thirty-two years; and there is every reason to expect many centuries of further life to this tree and its congenerates.

A still higher antiquity is claimed for the taxodium,† an American tree, which attains the height of seventy feet, and a circumference of thirty. It is stated, by Professor Henslow, to possess a longevity of from four thousand to about six thousand years. One now growing in the churchyard of Santa Maria de Tesla, near Oaxaca, in Mexico, and which was observed as a tree of wondrous magnitude by the Spanish conquerors of that country, is affirmed by M. de Candolle to go back certainly to

^{*} Sprengel, Prof. Bot. at Halle, cited in Ersch and Gruber's Encyclop. Leipz. 1818.

[†] Cypressus disticha.

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the origin of the present state of the world; an epoch, of which he considers it to be the most indisputable monument.

Now the physical argument is, that the Flood could not have been universal, because these trees exhibit an age which, for the baobab, goes, upon the common chronology, to one thousand and forty-five years, or, according to Hales, to two hundred and thirty-eight years, before the date of the Deluge: and for the taxodium, each of these numbers is increased by some centuries.

Will it be contended that these trees might live submersed in water for nearly three hundred days? Certainly, it is impossible to try the experiment: but all analogy, all physiological reasoning from the functions of vegetable life, decide in the negative, and determine that elephants and oxen and men might live so long under water, almost as well as dicotyledonous trees.

A further objection occurs from the impossibility of either the vegetable or animal creations having all proceeded from one spot as a centre of ancestry. The actual zoology and botany of the carth's surface exhibit several distinct regions, in each of which, the indigenous animals and plants are, at least as to species, and, to a considerable amount, as to genera, different from those of other geological and botanical regions. Natural agency (such as that of winds and currents), and artificial means, have done something towards confounding the distinctions of characters; but, in the case of countries widely separated, the plants and animals proper to each region so differ from those of every other, as to impress us with the conviction that they have not been derived from a common ancestry for each species, in any one locality upon the face of the earth. They are respectively adapted to certain conditions of existence, such as climate, temperature, mutual relations, and no doubt other circumstances of favourable influence, which have not yet been discovered, or which may never be discovered in the present stage of human existence. These conditions cannot be transferred to other situations. habitation proper to one description of vegetable or animal families would be intolerable, and speedily fatal, to others. Where the extreme of incongruity does not exist, there are causes of unsuitableness, the action of which is less powerful, but slowly and surely effective. Even when, as in many parts of the two hemispheres, and on the contrary sides of the equator, there is apparently a similarity of climate; we find not an identity, but only an analogy, of animal and vegetable species.

We cannot, therefore, represent to ourselves the idea of their being brought into one small spot, from the polar regions, the torrid zone, and all the other climates of Asia, Africa, Europe, America, Australia, and the thousands of islands; their preservation and provision; and the final disposal of them; without bringing up the idea of miracles totally disproportioned to the importance of the object in view, and so excessive and complicated, as would impart an air of insignificance to any others that are recorded in Scripture.

Those who would make it a point of faith to hold such arbitrary constructions of the Sacred Text, have probably never apprehended any difficulty with respect to the inhabitants of the waters; supposing that no provision was needed for their preservation. It may, therefore, be proper to notice, that such an additional quantity of water as their interpretation requires, would so dilute and alter the mass as to render it an unsuitable element for the existence of all the classes, and would kill or disperse their food; and all have their own appropriate food. Many of the marine fishes and shell animals could not live in fresh water; and those belonging to fresh water would be destroyed by being kept even a short time in salt water. Some species can indeed live in brackish water, being formed to have their dwelling in estuaries and the portions of rivers approaching the sea: but even these would be affected, fatally, in all probability, by the increased volume of water and the scattering and floating away of their nutriment.

Upon the supposition that the words of the narrative required to be understood in the sense of a strict and proper universality, another difficulty would arise with respect to the preservation of animals. Ingenious calculations have been made of the capa.

city of the ark, as compared with the room requisite for the pairs of some animals, and the septuples of others; and it is remarkable that the well-intentioned calculators have formed their estimate upon a number of animals below the truth to a degree which might appear incredible. They have usually satisfied themselves with a provision for three or four hundred species, at most; as, in general, they shew a great incompetency in every branch of natural history. Of the existing mammalia, considerably more than one thousand species are known; of birds, fully five thousand; of reptiles, very few kinds of which can live in water, two thousand; and the researches of travellers and naturalists are making frequent and most interesting additions to the number of these and all other classes. Of insects, the number of species is immense; to say one hundred thousand would be moderate: each has its appropriate habitation and food, and these are necessary to its life; and the larger number could not live in water. the innumerable millions upon millions of animalcules must be provided for; for they have all their appropriate and diversified places and circumstances of existence.

It is, therefore, more reasonable to understand the animals preserved with Nóaḥ in the ark, as having been those connected more or less with man, by domestication, and by other modes of subserviency to his use. This idea answers to the enumeration given, which only comprises the four descriptions: "wild animals," such as we now call game, serviceable to man, but reckoned "unclean" for the purposes of sacrifice; "cattle," the larger domesticated quadrupeds; "the creeping things," such as lizards, weasels, and perhaps dogs and cats, and the smaller quadrupeds; and "birds," the useful kinds which are common in the East, whether for food and sacrifice, as the pigeon and common fowl, or for scavenging purposes, as the vulture. A confirmation of this principle of interpretation occurs in the description of Peter's emblematical vision,* presenting to him "all the four-footed

^{*} Acts x, 12.

animals of the earth, and the wild beasts, and the creeping things, and the birds of the heaven." The design of this revelation was to assure him that the Mosaic distinction into clean and unclean was, by the Gospel, abolished: therefore a representation of some principal animals under each of the two divisions, and those such as were well-known to the apostle, would be all that was needed. To assume a literal universality would involve the idea of a crowding and compressing, such as would destroy all distinctness.

Those who have endeavoured to shew that the amount of human population, before the Flood, was sufficient to cover the entire globe, have not considered that one motive, in the plan of Providence, for the longevity of the antediluvian patriarchs, may have been, to compensate, by the length of individual lives, for the slowness of multiplication. The second consideration, which those calculators have neglected, is the effect of depravity of manners, in diminishing the fecundity of the human species; especially in an Asiatic climate, where sterility is common; as also that of tyrannous, anarchical, and murderous cruelty. Of the latter, there is express record in Gen. vi, 11, and the former is not without intimation in verses 2 and 4; as, indeed, from the too well-known tendencies of corruption in society, it may be very certainly inferred. The consequences would be, that few children would be born; many would die of diseases, or of sheer neglect, or by actual murder; and the mutual destruction of grown persons would be very great. It is an instance in confirmation of this reasoning, that no children of Nóah are mentioned till he was five hundred years old; and that, a century later, his three sons, each having a wife, had no children. Now we cannot but suppose that the family of Nóah was, at least, among the most virtuous of those which then existed; and therefore was, upon the whole, more likely to have become numerous than the generality of others. From the whole, it seems only reasonable to infer, that the human population had not spread itself far from its original seat; that its number was really small; andthat it was in a course of rapid progress towards an extreme reduction, which would have issued in a not very distant extinction.

Let us take the seat of the antediluvian population to have been the site of Mesopotamia and Persia, with part of Afghánistán, and Túrkistán, where a large district, even in the present day, lies considerably below the level of the sea. It must not be forgotten, that six weeks of continued rain would not give an amount of water forty times that which fell on the first or a subsequent day; for evaporation would be continually carrying up the water, to be condensed and to fall again: so that the same mass of water would return many times. If, then, in addition to the tremendous rain, we suppose an elevation of the bed of the Persian and Indian Seas, or a subsidence of the inhabited land toward the south, we shall have sufficient causes, in the hand of Almighty Justice, for submerging the district, covering its hills, and destroying all living beings within its limits, except those whom Divine Mercy preserved in the ark. The draining off of the waters would be effected by a return of the bed of the sea to a lower level, or, by the elevation of some tracts of land, which would leave channels and slopes for the larger part of the water to flow back into the Indian Ocean, while the lower part remained a great inland sea, the Caspian,* to which the Aral would seem to have been originally joined.

That the current of water set in from the south, would perhaps be legitimately inferred from the probable circumstance, that the ark was gradually floated northwards, viz., from the territory about Babylonia, to the latitude of Armenia. This would have been but the natural effect of an irruption from the Persian Gulf, and would satisfactorily account for the circumstances.

It would further appear probable that mankind, before the

^{*} The Caspian Sea is somewhat more than three hundred and forty-eight feet below the level of the Black Sea; and occupies the lowest parts of a depression which extends over the continent of Asia, to more than eighteen thousand square leagues.

Deluge, had not migrated west of the land of Aédhen. The fact of Käin's having been banished eastward of that region, as had likewise been the case with Audhaum, on his expulsion from Paradise, would render it likely that the human race had continued, till the Flood, to inhabit the countries on the east of Aédhen, exclusively.

NOTE 100.

The Syriac and Septuagint supply this clause.

Note 101.

This addition is made from the Septuagint.

NOTE 102.

Some gather from hence, that, during the fall of rain, there was no storm or violent wind; and, consequently, that the ark was not driven far from the place where it was built.* This wind Patrick supposes to have been the north wind, "which is very drying, and drives away rain."

Note 103.

If the second month, when the flood began, was part of October and November, then the flood abated (after one hundred and fifty days) in the beginning of May.

Note 104.

Dr. Pye Smith observes, that the terms used in the Sacred narrative appear to exclude the idea of a sudden and violent irruption, and to present that of an elevation and afterwards

^{*} The oblong form of the ark was adapted to secure slowness of motion; so that it should float as little a distance as possible from the original place of human habitation.—Pye Sm.

[†] Patrick's Commentary. Compare Prov. xxv, 23.

a subsidence, comparatively gentle, so that the ark was lifted, floated, and borne over the Flood in a manner which may be termed calm and quiet. In the description of the subsidence, the words used are such as remarkably suit the conception of a large body of water undergoing a process of evaporation from the surface, and of a gradual draining off by outlets beneath: the expression, also, of a wind passing over the earth, definitely conveys the idea of a local field of operation; extensive it might be, but totally inapplicable to the surface of the whole globe.*

Note 105.

That is, the seventh of the year, not of the Flood.

Note 106.

From the circumstance of the ark grounding on the seventeenth of the seventh month, Dr. Lightfoot deduces the conclusion, that it drew exactly eleven cubits of water. On the first day of the month Ab, the mountain tops were first seen, and then the waters had fallen fifteen cubits; for so high had they prevailed above the tops of the mountains. This decrease of the waters took up sixty days, namely, from the first of Sívan; so that they appear to have abated in the proportion of one cubit in four days. On the sixteenth of Sívan, they had abated but four cubits, and, on the next day, the ark rested on one of the hills, when the waters must have been as yet eleven cubits above it: thus it appears that the ark drew eleven cubits of water.

Note 107.

Patrick inclines to the opinion that Moses called by the general name of Arauraut, all the long ridges which run through Armenia, Mesopotamia, Assyria, Media, Susiana, &c., i. e., from Cilicia to Paraponisus, as by Pliny called Taurus; and that the

^{*} Lectures on Scr. and Geol.

ark settled in some of the eastern parts of Taurus: because Nóah planted himself east after the Flood, and, it is likely, did not travel far from the place where the ark rested, as appears, he thinks, from Gen. xi, 2, which mentions that his posterity, when they began to spread, moved to the westward, and built Baubhél.

Jerome says that the name of Arauraut was given generally to the mountains of Armenia; while others suggest the Gordiaan or Kúrd mountains: so Epiphanius, Jonathan, Onkelos, the Syriac Version, and the Nubian Geographer, El-Idrísí.

Note 108.

This shews, according to Patrick, that the ark rested on the highest mountain ridge, because it settled there above two months before; but perhaps this mountain did not appear before the rest.

Note 109.

Forty days after the mountain-tops were seen; i. e., on the eleventh of the eleventh month, or about the end of July.

Note 110.

Patrick suggests that the reason of the raven being selected may have been, "because the smell of the carcases would allure it to fly far from the ark."

Note 111.

The Syriac supplies this word.

NOTE 112.

Being of a strong flight, loving to feed upon the ground and pick up seeds, and constantly returning to its rest from the remotest places.*

^{*} Patrick's Commentary.

Note 113.

Bochart thinks* that the dove brought this olive-leaf out of Assyria, which abounds with olive-trees, and lay south of Arauraut, the wind then blowing from the north. He also shews, out of many authors, that not only olive-trees, but some others also, will live and be green under water; and, it being now summer time, when new shoots come on the trees, one of these was easily plucked.

Note 114.

This is the Syriac reading.

Note 115.

These five words are supplied by the Septuagint.

Note 116.

This clause is inserted from the Septuagint.

Note 117.

Quite freed from water; but yet so soft and muddy, that it was not fit to be inhabited; as appears by his staying still almost two months more.

NOTE 118.

It was then perfectly dried, so that no moisture remained; and grass, it is likely, was sprung up for the cattle.‡

Note 119.

The conjunction is supplied by the Samaritan, Septuagint, and Syriac.

^{*} Hierozoic. lib. i., c. 6, p. 2. Ibid.

[†] Patrick's Commentary.

NOTE 120.

For רמש, the Septuagint appear to have read ; as likewise the Syriac. It has slipped out of the Samaritan Text. These authorities supply the various conjunctions.

Note 121.

This clause follows the Samaritan Text and the Septuagint.

Note 122.

It appears, therefore, that Nóah was in the ark just a year. According to the Septuagint, this year was A. M. 2242; and according to Dr. Hales, 2256.

Note 123.

That is, an odour in which he acquiesced, by which his wrath was appeased, and which he accepted with favour. So the Syriac, Arabic, and Targúm of Onkelos, understand it.

Note 124.

From the Targúm of Jonathan on this verse, we learn that, in Palestine, their seed-time was in September, at the autumnal equinox; their harvest in March, at the vernal equinox; that their winter began in December at the solstice; and their summer at the solstice in June.

NOTE 125.

Patrick is inclined to think, from this clause, that, during the Flood, the day was as dark as the night, so that it could not be distinguished from it; while the heavens were covered with thick clouds, which fell in dismal floods of rain. Compare Note 9 to Section I. of this Part.

Note 126.

This clause is supplied by the Septuagint.

NOTE 127.

The Samaritan and Septuagint read, "I have given them."

Note 128.

The conjunction is supplied by the Septuagint and Syriac.

NOTE 129.

From this it may be inferred, that animal food was not eaten, or at least, not permitted, before the Flood. The permission of animal food evidently appears to take its date from the age of Nóah:* the express grant then made clearly evincing that it was not in use before. This opinion is not only founded on the obvious sense of Gen. ix, 3, but has the support of commentators the most distinguished for their learning and candid investigation.† It is the general opinion of the Jewish writers,‡ as also of the Christian Fathers.§

Note 130.

The Hebrew commentators generally understand this to be a prohibition to cut off any limb of a living creature, and to eat it while the life, that is, the blood, is in it: || Maimonides says,¶

^{*} Magee, Discourses on Atonem. and Sacrif. vol. ii, p. 11.

⁺ Munster, Vatablus, Grotius, and Le Clerc, on the Text; Shuckford, Connect. vol. i, p. 81; Kennicott, Two Dissertatt. p. 70.

[‡] See Aben 'Ezra and Sol. Yarkhi, on the Text.

[§] Heidegger, Hist. Patriarch. Exercit. xv, sect. 3.

^{||} Or, while the flesh yet quivers. See Mercer, Musculus; and Selden, De Jure N. et G. lib. vii, cap. 1.

[¶] Mór. Nebhóch. part iii, ch. 48.

that there were some people in the old world so fierce and barbarous, that they are raw flesh, while it was yet warm from the beast out of whose body it was cut; and he makes this to have been a part of their idolatrous worship. The practice, however, appears to prevail extensively in Abyssinia, to the present day.*

From Wilkinson† we learn that the blood was frequently received into a vase or basin for the purposes of cookery.

Clarke is of opinion that the blood was held sacred, because it was the instrument of expiation; and he observes, that it is likewise forbidden in the Christian dispensation.

Note 131.

The Samaritan and Septuagint give the conjunctive particle.

^{*} Major Harris (Highlands of Æthiopia, vol. ii, p. 3) describes a scene of a aimilar nature with his usual vivacity: " The sceptic in Europe who still withholds his credence from Bruce's account of an Abyssinian brind feast, would have been edified by the sight now presented on the royal meadow. Crowds swarmed around each sturdy victim to the knife, and impetuously rushing in with a simultaneous yell, seized horns, and legs, and tail. A violent struggle to escape followed the assault. Each vigorous bound shook off and scattered a portion of the assailants, but the stronger and more athletic retained still their grasp, and resolutely grappling and wrestling with the prize, finally prevailed. loud groan of despair, the bull was thrown kicking to the earth. crooked knives flashed at once from the scabbard, a tide of crimson gore proclaimed the work of death, and the hungry butchers remained seated on the quivering careass until the last bubbling jet had welled from the widely-severed and yawning throat. Rapidly from that moment advanced the work of demolition. The hide was opened in fifty places, and collop after collop of warm flesh and muscle, sliced and scooped from the bone, was borne off in triumph. Groups of feasting savages might now be seen, seated on the wet grass in every direction, greedily munching and bolting the raw repast, and pounds were with all held of light account. Entrails and offal did not escape. In a quarter of an hour, nought remained of the careass save hoofs and horns, and the disappointed vultures of the air, assembling round the scene of slaughter with the village curs, found little indeed to satisfy their hunger."

[†] Anc. Egyp. ii, 375.

^{\$} See Acts xv, 20, 29; xxi, 25

Note 132.

The conjunction is supplied by the Samaritan, Septuagint, and Syriac.

Note 133.

This word is added from the Syriac and Septuagint.

Note 134.

This expression would seem to imply, that there might be wild beasts, upon the earth, which had not been in the ark.

NOTE 135.

The name is given by the Septuagint and Syriac.

Note 136.

The Greeks and Latins have also considered the rainbow to be a divine sign and portent.*

Note 137.

These three words are supplied by the Samaritan and Syriac.

Note 138.

The position of Central Armenia greatly facilitated the immediate extension of the post-diluvian races. The opening between the Black and Caspian Seas necessarily conducted one section towards the tracts lying in that direction; the Mediterranean Sea conducted another portion towards southern Europe, and the north coast of Africa; whilst the slopes of the Taurus would

^{*} See the Iliad, xi, 27: as likewise the Æncid, v, 605; and ix, 803.

carry a third eastward and southward, through the Arabian peninsula to the opposite continent.

The Japhetian region included Asia north of the range of Taurus, and also the tracts extending through Europe towards the Atlantic.

Shém had Armenia, Mesopotamia, and the east, with the interior of the peninsula of Arabia.

Khaum had Susiana, Phœnicia, the cast and south coast of Arabia, and Africa; and, according to Abú-l-Faraj, Sinde, and India, cast and west of the Indus.*

Note 139.

This probably signifies, that he resumed his agricultural pursuits,† which he had followed before the Flood.

Note 140.

It is suggested by Clarke, that Noah had made this his first experiment in fermenting the juice of the grape, and was ignorant of its effects.

Note 141.

Patrick infers that the event here spoken of, happened a great while after the Flood; and that Kená'an had been born several years previously.

It is the opinion of the Hebrew commentators, that Kená'an was the first to see his grandfather Nóah, and that he made a mockery of him to his father; who was so far from reproving him, that he did the same.

^{*} See Chesney, Euphr. and Tigr. vol. ii, p. 17.

[†] Farmers and petty landholders were called, so early as the twelfth century of our era, husbands; as appears in a statute of David II. King of Scotland: in the fourteenth century, it was written housebond.

Note 142.

Patrick supposes that Nóaḥ was led to make enquiries, from the circumstance of observing that he had not on his own garment.

Note 143.

Some consider, that, by this "younger" (literally, "little") son, Kená'an is intended: and, in support of this opinion, it may be observed that Khaum was not properly the younger son, but the middle, as Shém was the youngest. This being allowed, it is easy to account for the curse having fallen upon Kená'an, rather than upon Khaum; for Khaum had other sons, on whom the punishment did not fall, as Patrick thinks, most probably from the above-mentioned reason.

Note 144.

That is, the basest and vilest of slaves. It is remarkable that the Phonicians and Carthaginians, who were of the same origin, were destroyed by the Israölites, and Romans; and the Africans have been bought as slaves both in ancient and modern times.

Note 145.

This is the rendering of the Syriac. The same form of the word frequently occurs in the Book of Psalms, with a plural sense. The descendants of Shém appear here to be intended.

Note 146.

The verb means "enlarge," rather than "persuade;" the latter signification, when intended, being taken in a bad sense, and governing an accus., and not a dat. This is a promise of a

very large portion in the division of the earth to Yéphéth;* and, accordingly, by far the larger share fell to him.

NOTE 147.

The prophecy has been equally well fulfilled as respects the priority of Shém in spiritual things and matters of religion; all revelation having been made to mankind through this branch exclusively.

Note 148.

The Syriac likewise renders the pronoun here in the plural; as does also the *Editio Grabii* of the Septuagint. This part of the prophecy seems again to refer to the descendants of Shém; and it was principally fulfilled when the Israëlites dispossessed the aboriginal inhabitants of the promised land.

Note 149.

In the city of Aragaz, in Armenia,† according to Jesephus, was the sepulchre of Nóaḥ. In support of this legend, it may be observed, that, in Armenian tradition, Noyanzar, or Nemzar, Nóaḥ's wife, was buried there. Up to the time of Tavernier, the place bore the name of Marant or Maranta, "the mother is there."

^{*} Patrick's Commentary.

⁺ The plain of Aragaz lies beyond the left bank of the Araxes, to the north of Mount Ararat.

[‡] Tav. vol. i, p. 2. Journal of Royal Asiat. Soc. No. 8, p. 340. Chesney, vol. ii, p. 40.

SECTION IV.

THE DISPERSION OF THE NATIONS.

Now these [are] the genealogies of the sons of Nóaḥ, Shém, and Khaum, and Yéphéth; and unto them were sons born after the Flood:—

The sons of Yéphéth: Gómér,² and Maughógh,³ and Maudháï,⁴ and Yauwaun,⁵ and Túbhaul, and Méshéch,⁶ and Tíraus.⁷ And the sons of Gómér: Ashkenáz,⁶ and Rípháth,⁹ and Togármauh.¹⁰ And the sons of Yauwaun: Älishauh,¹¹ and Tarshísh,¹² and¹³ Kittím,¹⁴ and Rodhauním.¹⁶ —Of these were the maritime coasts¹⁶ of the Gentiles overspread, in their lands; each [people] after its language, after their families in their nations.

And the sons of Khaum: Kúsh,¹⁷ and Miṣrāïm,¹⁸ and Pút,¹⁹ and Kenāran.²⁰ And the sons of Kúsh: Sĕbhau,²¹ and Khawilauh,²² and Sábhtauh,²³ and Rághmauh, and Sábhtechau.²⁴ And the sons of Rághmauh: Shĕbhau, and Dĕdhaun.²⁵—And Kúsh begat Nimródh: he was

the first to become mighty in the earth. He was a mighty hunter before YAHAWEH: therefore it is said, As Nímródh, the mighty hunter before Yáhaweh.26 And the capital of his kingdom was Baubhél,27 and Arech,28 and Ákkádh,29 and Kalneh,30 in the land of Shingaur: out of that land he went forth into Ashshur,31 and built Ninewéh,32 and Rehóbhóth-Aír,33 and Kéláh,34 and Résén35 between Nínewéh and Kéláh; that [was] the great city.—And Misráim begat [the] Lydians, 36 and Numidians, 37 and Libyans,3s and Nephthysians,39 and Petresians,40 and Colchians,41 and Cappadocians,42 whence issued [the] Philistines.43 And Kená'an begat Sídh'on44 his first-born, and Khéth,45 and the Yebhúsee,46 and the Ämóree,47 and the Girgaushee,49 and the Ḥiwwee,49 and the 'Arkee,50 and the Since,⁵¹ and the Arwaudhee,⁵² and the Semauree,⁵³ and the Hamauthee:54 and afterwards were the families of the Kená anees spread abroad. And the border of the Kená anees was from Sidh'on, [till]55 thou come to Geraur, unto Gházzauh; 56 [till] thou come to Sedhóm and Ghamórauh and Adhmauh and Sebhóim, unto Lésháä. 57—These [are] the sons of Khaum, after their families, after their languages, by their lands, by their nations.

And unto Shém was [there] born, [even to] him also, the father of all the Běney Aébher, the brother of Yéphéth the elder. The sons of Shém: 'Eylaum, and Áshshúr, and Arpá-cheshádh, and Lúdh, and Araum. And the sons of Araum: 'Ows, and Húl, and Géthér, and Másh. And Arpá-cheshádh begat Shéláh. And Shélah begat Aébher. And unto Aébher were [there] two sons born: the name of the one [was] Pélégh, because in his days the earth was divided; and his brother's name was Yaukṭaun.

And Yaukṭaun begat Al-Módhaudh, and Shéléph, and Ilazár-mauweth, and Yérákh, and Hadhóraum, and Ilazár-mauweth, and Yérákh, and Hadhóraum, and Itazal, and Diklauh, and Aóbhaul, and Abh-í-Mauël, and Shebhau, and Ophír, and Khawílauh, and Yóbhaubh: and Ithese [are] the sons of Yaukṭaun. And their dwelling was from Méshau, [till] thou come to Sephaur, all unto] the mountain [country] of the east. —These [are] the sons of Shém, after their families, after their languages, by their lands, after their nations.

These [are] the families of the sons of Noah, after their genealogies, in their nations: and of these were the nations spread abroad in the earth after the Flood. 65—For [so] it was, all the earth [was] one language, and one [state of] affairs. And it came to pass, as they journeyed from the eastward, that they found a plain s6 in the land of Shinšaur, 87 and dwelt there. And they said one to another, Come, let us make bricks, and burn [them] thoroughly: and they had the brick for stone, and the bitumen [of that region]*s had they for mortar. And they said, Come, let us build us a city, and a tower with its head in the heavens; and let us make us a name: lest we be scattered over the face of all the earth. And YAHAWEH came down to see the city and the tower which the sons of Audhaum builded. And YAHAWEH said, Lo, the people [are] one, and they all have one language; and this [is] what they have begun with doing; now therefore, nothing will be restrained from them that they shall devise to do. Come, let us go down, 89 and there confound their language, that they may not understand one another's language. So YAHAWEH scattered them thence over the face of all the earth: and they left off building the city and the tower. Therefore they call the name of it Baubhél; because, there, Yáhaweh confounded the language of all [the inhabitants of] the earth. And thence Yáhaweh scattered them over the face of all the earth.

SECT. IV.] 151

NOTES.

Note 1.

The Syriac supplies the conjunction.

Note 2

Some have thought that the Cimbri were descended from Gómér; as also the Britons, because they call themselves Kumero or Kymr. On the other hand, Ezekiel* makes Gómér a neighbour of Togármauh, who† frequented the marts of Tyre, and consequently lived not far off. Patrick considers it likely that their country is to be sought in Phrygia, a part of which was called Katakkauµévn, by Diodorus and Hesychius, from its scorched and blasted appearance: and this, he remarks, is the very signification of Gómér,‡ as likewise of Phrygia,§ which, from being the name of part of the country, became the name of the whole.

Gesenius inclines to seek the traces of Gómér in the Cimmerii of the Crimea and the neighbouring regions; the Arabs still retaining the name anagrammatically in "Kirim," from which they call the Black Sea by the designation of Báḥr-el-Kirim (بحر القرم).

^{*} Ch. xxxviii, 6. . + Ez. xxvii, 14.

[‡] Heb. gaumár in pih. to "consume," and so Chald. and Syr. gúmrau, a "coal."

[§] $\phi \rho \tilde{\nu} \gamma \omega$, to "scorch," "parch."

Abú-l-Fidá, ap. Schultens.

Note 3.

This patriarch, according to Josephus, Theodoret, and Jerome, was the founder of the Scythian nations.

The people of Yájúj and Májúj are placed by the Arabian geographers sometimes on the east of the Caspian Sea, sometimes in the neighbourhood of China,* and, generally, in the north; even to this day, the remains of the Caucasian wall built by the Persians against the incursions of their barbarous neighbours between the Caspian and the Black Sea, are called the wall of Yájúj and Májúj. It may also be observed, that the Arabians call the Chinese Empire "Chín and Má-chín."

The people of Maughogh are described by Ezekiel† as being great and powerful, and dwelling in the far north.‡ Herodotus§ mentions a great expedition of the Scythians againt Egypt, as occurring in the time of that prophet.

The syllable "ma" is perhaps the same as the "mahá" ("great") of the Khshatríyá invaders of India, who appear to have been the same as what the Greeks called Scythians.

Michaelis conjectured the word "Gógh" to be the same as Khâk (خات), which is a title of the Tartar chiefs; and Reineggs. reports that, in the centre of the Caucasian mountains, there dwells a people named Thiulet, who call their hill-country Gef and Ghógh (a word signifying "mountain"), and the highest and most northerly range Moghef and Múghógh.

Note 4.

It has been considered probable, that the ancient Sarmatæ came from Maudhái; "Sheár-Maudhái" signifying "the rem-

^{*} El-Idrísí, and Ibn El-Wardí.

[‡] Ez. xxxviii, 15; xxxix, 2.

^{||} Spicileg. p. 35.

[†] Ch. xxxviii, 2; xxxix, 6.

[§] Herod. i, 103-106.

[¶] Descr. Caucas. tom. ii, p. 79.

uant of Maudhái:" and it would appear that Scythia and the north of Asia Minor were occupied by the descendants of Yéphéth before they came into Greece.

Gesenius approves of Wahl's conjecture, that the word signifies "medial" or "central," from the Pehlevee madhya, "midst;" agreeably to the expression of Polybius,* who says that Media is a territory of Central Asia. The Chinese, in a similar manner, denominate their country the "central empire," and the "central flower."

NOTE 5.

The settlements of this patriarch extended from Asia Minor into Greece, Achaia, Macedonia, and the west; the sea there being still called the *Ionian* Sea. In Da. viii, 21, mention is made of the king of "Yauwaun," for which the Chaldee paraphrast substitutes "Macedonia." The Greeks themselves were aware that they went among the Barbarians by the name of Iônes or Iáones. Aristophanest introduces a Persian speaking in this manner; and the scholiast upon it observes that the Persian uses 'Ιαοναῦ for 'Λθηναῖε, for, says he, the Athenians and all the Greeks were called Iônes and Iáones by the Barbarians. Homer, likewise, has 'Ιάονες ἐλκεχίτωνες.‡ In the cunciform inscriptions of Persepolis, the name YUNÂ occurs among the nations of Asia Minor.§

It may also be remarked that the name of the patriarch Yéphéth was known to the Greeks and Romans under the tradition of Iapetus.

Note 6.

In Ez. xxvii, 13, xxxii, 26, these two nations are spoken of together. Bochart conjectures them to be the same as those the

^{*} Polybius, v, 44.

[†] Acharn. 104.

[‡] Il. xiii, 685; see likewise Æschyl. Persæ, 176, 561, 1019.

[§] Niebuhr, tab. 31, let. i, lin. 12, 13.

Greeks called *Moschi* and *Tibareni*, who are mentioned conjointly by Herodotus. "Túbhaul" was naturally changed to "Túbar" and "Tíbar;" nothing being more common with the Greeks than the changing of L to R.* Nor is Bochart singular in the opinion that the *Tibareni* are the ancient Túbhaul: for Epiphanius (Ancor.) mentions, among the descendants of Yéphéth, the *Tibarinoces* together with the *Chalybes* and *Mossynæci*. The Tibareni occupied the middle position between the Trapezuntii (Trebizond) and the inhabitants of Armenia the Less; according to Strabo,† who was born not far from those countries, and had reason to know them.

The *Moschii* inhabited the mountains called *Moschici*, northeast of Cappadocia, between Iberia, Armenia, and Colchis, as well as all those which lie between the river Phasis and the Pontus Cappadocicus.‡

Note 7.

This patriarch obtained possession of the countries of Thrace and Mysia, and the rest of Europe towards the north: for $\Theta\rho\bar{a}\xi$ is *Thirás* or *Thrás*. Some of the Hebrews accordingly write "Thracia" with an S, "Thrasia;" and a Thracian woman is called by the Greeks $\Theta\rho\bar{a}\sigma\sigma a$, and $\Theta\rho\epsilon\bar{a}\sigma\sigma a$.§

Note 8.

Bishop Patrick, following Bochart's conjecture, thinks that the posterity of Ashkenáz settled in Bithynia, where we find the Sinus Ascanius, and Ascanius lacus, and Asnius; as well as in Troas and the Lesser Phrygia, which contained a region and a city called Ascania, and Ascaniæ Insulæ. Into this country, accord-

^{*} Compare Βελιάρ for Belial, Φιχώρ for Phichol.

[†] Lib. xii, p. 548.

‡ See Patrick's Commentary.

[§] Patrick's Commentary. See Bochart's Phaleg, lib. iii, c. 2. Ludovicus Capellus adds, that, possibly *Tros* and *Troas* were derived from "Tiraus."

ing to Patrick, the offspring of Ashkenáz brought colonies from Gómér, or the Greater Phrygia; and extended themselves to the sea, which, being called by the people on the coast Ashkenáz, was pronounced by the Greeks "Axenos" ('Αξενος); and this being by them considered a name of ill-omen, as it signified in their language "inhospitable," they changed it into the opposite, and called the sea Ευζεινος ("hospitable"), the "Euxine" Sea.*

Gesenius inclines to think it a province of Armenia, and the name of Assyrian derivation. Compare "Ashpenáz," Dan. i, 3.

Note 9.

Josephus† thinks this people to have inhabited Paphlagonia, while others place them in the *Riphæan* mountains, which geographers describe as being situated in the far north.‡

Note 10.

From Ez. xxxviii, 6, it appears that this country lay north of Judea. Some understand here Cappadocia and Galatia: and, indeed, with much reason; for Cappadocia lies near to Gómér or Phrygia, with which Togármauh is joined; the names would even seem to have a common derivation. Besides, Togármauh was very famous for excellent horses; § and the horses of Cappadocia were in general esteem, the tribute being paid in them, for want of money, while the country continued subject to Persia. || The Septuagint constantly write the word "Thorgama;" from whence the name of Trogmi or Trocmi may well be thought to be derived, who lived near Pontus and Cappadocia, ¶ and, as appears

^{*} See Bochart's Phaleg, lib. iii, c. 9. Ludov. Capellus has suggested the same idea.

[†] Ant. i, 6, sect. i.

[‡] See Strab. vii, 3, sect. 1. Plin. H. N. iv, 12. Mela, i, 19. Compare Virg. Geor. i, 240; iii, 381.

[§] Ez. xxvii, 14.

^{||} Lempriere's Classical Dictionary.

[¶] See Strabo, lib. xii.

from Ptolemy, possessed some cities in Cappadocia itself. This people are called, by Stephanus, *Trocmeni*; and, in the council of Chalcedon, *Trocmades*, or Trogmades.*

Note 11.

Elis in Peloponnesus appears to be here intended; one part of which is called, by Homer, *Alisium.*† It is probable that the Hebrews extended the name to the Peloponnesus generally.

NOTE 12.

Tarshish or Tartessus was a very ancient and flourishing emporium of the Phœnicians in Spain, trading in silver, iron, tin, and lead.‡ The name is probably of Phœnician derivation, signifying "overthrow" or "breach," in allusion to the fort having been taken by storm.

Eusebius mentions Θαρσεῖς ἐξοῦ "Ιβηρες: which name of Iberians may be thought Phænician, from a word signifying "bound" or "limit" (ΨΕΓ); becāuse they were thought to possess the utmost ends of the earth westward.

A large class of ships was used for the voyage of Tarshish; whence all ships of that class were generally called "ships of Tarshish."

Note 13.

The Syriac supplies the conjunction.

^{*} Their bishop is often mentioned as Ἐπίσκοπος Τροκμάδων. See Patrick's Commentary.

[§] This is the case with those of most other places which have been founded in Spain by that people: as Gades (בולכת), Belo (בעלת), Malaca (בולכת), Abdera (עבררת).

א Rad. מעשה, cogn. ארבין, fregit, confreyit. See Gesenius' Thesaurus.

[¶] Is. lx, 9.

Note 14.

This name is thought by Gesenius to be probably identical with "Khittím" (מותים), the descendants of Khéth. It seems to recur in that of Citium (Kiτιον), now Chitti, a town of Cyprus, built and inhabited by the Phenicians. The Hebrews appear to have extended the designation to all the inhabitants of Cyprus;* and this opinion is maintained by Epiphanius, who was a bishop of Cyprus and a native of Palestine: 'Every one knows,' he writes, 'that the island of Cyprus is called Kítion; for the Kítians are the Cyprians and the Rhodians.'†

Subsequently, the name was used to comprehend all the islands and northern coasts of the Mediterranean, and therefore, as Josephus affirms, embraced Greece and Italy generally. Thus, Patrick represents the Kittím as a people who inhabited Italy; and adds that, in Latium, there was a city called Kería;‡ which is mentioned by Plutarch as one of those seven great and populous cities taken by Coriolanus.§

NOTE 15.

Although Gesenius endeavours to vindicate the reading "Dodhaunim," for *Dardanim*, by a Phænician contraction, which opinion is also expressed in the book called Beräshith Rábbauh; yet the context would appear to require that we should understand the Rhodians to be here intended. The Septuagint have

^{*} See Josephus and Philo Byblius.

[†] Adv. hæres. 30, sect. 25.

¹ Dionys. Halicarn.

[§] Patrick's Commentary. There was also a river called Kerig about Cumæ, noticed by Aristotle as incrustating plants so as to give them a resemblance to petrifactions; probably similar to the process which is observable in the springs of Matlock in Derbyshire.

'Pόδιοι, and the Samaritan reads "Rodhauním," as does likewise the Hebrew Text in 1 Chr. i, 7. Patrick, on his part, follows Bochart to France; where he finds the river *Rhodanus* (Rhône), and the "adjacent coast" *Rhodanusia*, which had anciently in it a city of the same name, mentioned by Stephanus, and is said to be seated in Massilia, where now stands the city of Marseilles.*

Note 16.

By the word DMN, "isles," are understood either countries wholly compassed by the sea, or, more generally, maritime coasts. In Job xxii, 30; Is. xx, 6; Je. xlvii, 4, the same word is used in the sense of "country." Compare the Greek αῖα, γαῖα.

Note 17.

Hyde affirms that the original seat of the patriarch Kúsh was in the land of Shinăaur, in the territory of Babylon: this region, he says, may be called the most ancient Cushæa, the same which was afterwards called Chaldæa.† Tabárí, the Persian author, in his chapter on the death of Sarah, has these words: "Kúsh (who is Kútha) was king of the territory of Bábil, and resided in 'Irâķ. Know also, that this Kútha is the name of a canal which he excavated." Probably this is the same as

^{*} See Bochart, Lib. iii, c. 6. Patrick's Commentary.

[†] Rel. Vet. Persar.—Premising that the Hebrew U, in Chaldee, is changed into Π , no one, he thinks, will doubt but that great city, in the territory of Babylon, which was the seat of the Patriarch Kúsh, was named after him Kúsh or Kútha; as it is written by Abú Múḥammad, in his Arabic work of universal history. This writer places it near Bábil, in the province of 'Irâķ. (Josephus erroneously supposes this to be the Persian 'Irâķ.) From hence were the men of Kúth, who worshipped Nérgál (2 Ki. xvii,30), an idol of the Babylonians; on which account they were so odious to the Jews, that these latter gave the name of Kúthees to all Samaritans, maintaining that it was unlawful to say Amen to their prayers.

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that which the Chaldeans called Náhr-Málchau, "the king's river,"* which is attributed, by the Orientals, to Nímródh the son of Kúsh.

From this which was their primitive seat, the Cushites migrated into Arabia, and, extending themselves around the sea-coast of this vast peninsula, finally passed by the Straits of Bâb-el-Mandeb into Africa. The territory which they occupied in this latter continent appears to have been very extensive, comprising the present Nubia and Abyssinia,† with probably much more toward the interior, as far as Egypt and the northern coast. Kúsh is the name of Ethiopia, both in Scripture, and in the Egyptian hieroglyphics of the earliest periods; and was applied to that country lying above the second cataracts,‡ inhabited, as at present, by a copper-coloured race. The Text, after enumerating the sons of Kúsh, mentions an offset in Nímródh, who founded the kingdom of Baubhél, and thus indicates a connexion, between an African and an Asiatic Ethiopian race, which is remarkably borne out by the undesigned coincidence of two perfectly independent authorities. Mes'údí, in his chapter of the Kings of Bábil, mentions that the capital of the kingdom of Aferaidún was Bábil. On the other hand, Harris& tells us that the Adaïel or Danákil population of the African coast entitles itself Afer, and claims to be descended from Arab invaders. Whatever be the derivation of the word

^{*} On the Nahr-Malchau, a little to the north of Baubhél, are the ruins of the Kúsh of Abú-l-Fidá.

[†] The language and writing of the Abyssinians support their national tradition, that they originally came from the coast of Arabia. The Emperor of Æthiopia early adopted the title of Negús, or Negásh; and the coast of the Indian Ocean towards Sofala was held by his deputy with the style of "Bahr Negash," "the King of the Sea;" a vice-regent with the same title governing Yemen, which, from the earliest times down to the Muhammadan conquest of Arabia, belonged to Abyssínia.—Harris' Highl. of Æthiop. vol. iii, p. 3.

[‡] Wilkinson's Ancient Egyptians, vol. iv, p. 262.

[§] Highlands of Æthiopia, vol. i, p. 343.

"Afer," it would, from these passages, appear to be generally synonymous with "Cushite." The connexion is likewise the more observable, as it has not escaped the notice of the classical writers. The Ethiopian Memnon was said* to be a general of Teutamis, the twenty-first king of Assyria after Semiramis, and to have been sent with a force of ten thousand Ethiopians and the same number of Susians, to assist Priam, at the siege of Troy.

In conjunction with the notice of the Susians of Asia, it appears a circumstance deserving of attention, that there is a kingdom of Susa in Africa, in Lat. 5°, Long. 36°; and it would be a question whether the descendants of Kúsh had not in fact extended the name to this region, from as far east as the ancient Susiana. Harris† informs us that "of all the isolated remnants of the ancient Æthiopic Empire to the south of Abyssinia, Susa would appear to be the most important and the most powerful."—"Susa is a kingdom of much greater extent than Shoa, but in manners and customs nearly similar."

Wilkinson, indeed, contends‡ that, with regard to the name of Æthiopia, as used by ancient authors, there are reasons for supposing it was sometimes intended to designate, or was confounded with, the Thebaïd or Upper Egypt. And to support this position, he maintains that the statement of Pliny,‡ "Ethiopia was evidently renowned and powerful, even to the time of the Trojan war, . . . and extended its empire over Syria," though he is speaking of Ethiopia Proper, can only have been founded upon a tradition relating to the Thebaïd, since the Diospolite monarchs ruled over, and received tribute from Ethiopia, and actually did extend their dominion over Syria; which the Ethiopians could not have done without first obtaining posses-

^{*} Diod. ii, 22.

[†] Highlands of Æthiopia, vol. iii, p. 76.

[‡] Anc. Egyp. vol. i, pp. 11, 12.

[§] Pliny, vi, 35.

sion of Egypt, and that, too, at a period when the Pharaohs were in the zenith of their power. In Na. iii, 8, 9, the same purport seems to attach to the assertion, that Kúsh and Miṣrāim were the strength of Nó-Aumón;* in other words, the Upper and Lower country together upheld the throne of Thebes. If this reasoning be well-founded, the passage which threatens desolation to Egypt from the tower of Syene to the border of Kúsh, would correctly relate to the Thebaïd, including its southern and northern limits.

The name of Kush appears to denote the mixed character of the race, synonymously with that of Abyssinia or Hábesh§ (Arab. مُحَبَّشُ from مُحَبِّشُ to "collect"), from the Syriac "kosh" (عُمِّفُ), which seems to be a softened form of the Chaldee "kenásh" (عَلَيْ), and having the same meaning as the Arabic "hábáshá."

^{* &}quot;The abode of Amún," or Diospolis.

[†] According to Aristotle (Meteorol. lib. i, 14), the Thebaïd was formerly called Egypt; the rest of the country being deemed of minor importance, and the Thebaïd bearing this name par excellence: Herodotus (ii, 15) likewise affirms that Egypt was in ancient times called Thebes. Hence Wilkinson infers, that Lower Egypt was conquered by, or annexed to, the Thebaïd, or, as it was then styled, Egypt; and, if this be true, we can have no hesitation in ascribing to it the precedence of the lower country.

¹ Ez. xxix, 10.

[§] Æthiopia is the classical appellation for Abyssinia, or Håbesh, the most ancient as well as the greatest monarchy in Africa. It is by the latter title that the inhabitants themselves, and all their circumjacent neighbours, still distinguish the highlands included between Nubia and the sources of the Blue Nile.—Harris' Highl. of Æthiop. vol. iii, p. 1.

^{||} Of Kúsh being the same as Hábesh, a curious proof is afforded from the similarity of the feathers and curled wigs represented in the Hieroglyphics, with the mode of decorating the head, as described by Major Harris. Among the black nations who were conquered by the early Egyptian monarchs of the eighteenth and nineteenth dynasties, Wilkinson notices the Kúsh, or Ethiopians: these were long at war with the Egyptians; and part of their country, which

NOTE 18.

Miṣrāim peopled Egypt; and the country is, at the present day, called Miṣr, while the modern capital, Cairo, is distinguished by the name of Maṣr.

All tradition appears to coincide in placing the sons of Khaum in the valleys of Africa as early as about the second century after the Flood; * and Patrick supposes that Khaum was the Jupiter Ammon of Egypt, which is called the Land of Khaum,+ and, by Plutarch, Χημία. Egypt was probably colonised from the Straits of Bab-el-Mandeb. After peopling the opposite coast of Africa, which was at first regarded as part of Arabia, I and spreading into the interior, they arrived on the banks of the Nile.§ From Habesh, the tide of emigration was determined northward, along the valley of the Nile: and, according to tradition, Osiris led a colony from Ethiopia to Egypt. That the first settlers reached Egypt from the southern part of Arabia, instead of rounding the north extremity of the Red Sea, may be inferred from the monuments, which mark a less advanced state of the arts in Nubia than in the country lower down the Nile; and also, from the difficulties attending a passage through the long tract of desert bordering on the Red Sea.

was reduced at a very remote period by the arms of the Pharaohs, was obliged to pay an annual tribute to the conquerors. They were short aprons of bulls' hides, or the skins of wild beasts: the chiefs, decked with ostrich and other feathers, had large circular gold ear-rings, collars, and bracelets; and many of the Ethiopian grandees were clad in garments of fine linen, with leathern girdles highly ornamented, a leopard skin being occasionally thrown over the shoulder (Anc. Egyp. i, 388). This description agrees precisely with that which Major Harris gives of the Abyssinians.

^{*} Chesney, vol. ii, p. 45.

⁺ Ps. cv, 23, 27; cvi, 22.

[‡] Asiat. Res. vol. iii.

[§] Pritchard (Physic. Hist. of Mankind, vol. i, p. 384) considers that Egypt was peopled from the south; so Heeren, Afric. Res. vol. i, p. 339, scqq.; Jahn, Heb. Commonw. p. 8.

A consideration of the features, the language, and other peculiarities of the ancient Egyptians, will induce the conviction, that they are not of African extraction, but that, like the Abyssinians and many inhabitants of the known valley of the Nile, they bear the evident stamp of an Asiatic origin. Thus, it is affirmed* by Juba, that the people of the banks of the Nile, from Syene to Meroë, were not Ethiopians, that is to say, Blacks, but Arabs; and, if feature and other natural appearances are insufficient to establish this fact, the formation of the skull, which is decidedly of the Caucasian variety, must remove all doubt of their valley having been peopled from the East.+ Physiologists, indeed, speaking more exactly, ‡ have divided the skulls of mummies into three classes. First, the Copts proper, whose skulls are shaped like the heads of the ancient Theban statues; secondly, a race of men more like the Hindoos or Indians; and thirdly, a mixed race, which in part approaches to the Berber tribes of Nubia. 8.

There has always existed a striking resemblance between the Egyptians and Asiatics, in manners, customs, language, and religion; | and some authors have considered the valley of the Nile as belonging to Asia rather than to Africa. The ancient geographers,** who divided the world less by seas and mountains and rivers than according to the blood and language of the people, always joined half Egypt to Asia, and made the Nile, not the Red Sea, the boundary between that continent and Africa.

† Wilkinson's Anc. Egyp. vol. i.

^{*} Plin. lib. vi, 34.

[#] Blumenbach, Phil. Trans. vol. lxxxiv.

[§] Sharpe's Hist. of Egypt, p. 5.

^{||} Though there is no appearance of the Hindoo and Egyptian religions having been borrowed from one another, it is not improbable that the two nations may have proceeded from the same original stock, and migrated southwards from their parent country in centfal Asia .- Wilk. Anc. Egyp. vol. i.

Wilkinson's Anc. Egyp. vol. i. See Plin. v. 9.

^{**} See Herodot, lib. ii, 15-17.

The two sides of the valley were thus assigned, the east, to Asia, and the west, to Africa; and they seem at all times to have been distinguished generally with reference to their position east and west of the river. By the ancient Egyptians, the desert on each side was merely styled "the eastern and western mountain;" and, at a later period, "the Arabian and Libyan shore;" parts of the mountain ranges having always had certain names attached to them, as at the present day. They are now called "the eastern and western shore;" and it is remarkable that the Arabs of the eastern desert have substituted the term "Búr-'Ajem," "the Persian (for the old name "Arabian") shore," applying it to the space between the Nile and the Red Sea.*

Josephus† seems to ascribe a native derivation to the name "Miṣráim," in which the Egyptian "metouro," "kingdom," may perhaps be recognized; and to this would answer the Hebrew "Mauṣór,"‡ for "Méṣer," (Arab. Miṣr,) "boundary:" whence the two regions of Lower and Upper Egypt would come to be called "Miṣráim," the "two boundaries;" although this name appears to have been generally limited to Lower Egypt alone, as being nearer and better known to the Hebrews.

In the time of the Pharaohs, Egypt consisted of two great regions, the Upper and Lower country, both of equal consequence; from which the kings derived the title "lord of the two regions." Each of these had its peculiar crown, both of which, at his coro-

^{*} Wilkinson's Anc. Egyp. vol. ii. † Ant. i, 6, sect. 2.

[‡] Is. xix, 6; where, for "rivers of Egypt," the Authorized Version has "brooks of defence;" and xxxvii, 25 (2 Ki. xix, 24), where, by a similar misapprehension, it reads "besieged places" for "Egypt." Bochart (Phaleg, iv, 24) conjectures that the Hebrews understood by this word a country shut in and defended by natural enclosures, deriving it from the verbal root according to the expression of Diodorus (i, 31), "Egypt is on all sides defended by nature."

nation, the monarch put on at the same time, shewing the equal rank of the two states, while they seem to argue the existence of two distinct kingdoms at an early period. The precedence, too, always given to the Upper crown, and the expression "upper and lower country," in the hieroglyphic legends, may also suggest the prior antiquity of the Thebaid as a kingdom. This latter was from the earliest times the most important part of the country, from its wealth, its military power, and the glory it acquired abroad; and to such a point was the opinion of its superiority carried by strangers, that some, as Herodotus* and Aristotle,† have asserted that "the Thebaïd was formerly called Egypt," or that "Egypt was of old called Thebes." Hence it may be supposed that Lower Egypt was annexed to the Thebaïd, and hence the precedence of the Upper country in the hieroglyphic legends. But, though the inference derived from this is, that the Thebaïd was even in early times superior to any part of what was afterwards known under the general name of Egypt, it does not follow, nor, indeed, does it appear probable, that the Thebaïd was ever exclusively called by the name of Egypt. This name at first denoted only the Delta, of which it continued to be the provincial designation to the latest time; and the assertion of Herodotus would signify that the Thebaïd was considered, rather than called Egypt, or the most important part of the country known at a later period under that general name. This, too, will accord with the idea that the Thebaid was sometimes confounded with Ethiopia, and was mentioned under that name, in contradistinction to Ægyptus, or the lower parts about the Delta.†

Note 19.

The Authorized Version, in accordance with the Septuagint, as

^{*} Herod. ii, 15.

[†] Mcteorol. i, 14.

t Wilkinson's Egypt and Thebes, vol. ii, pp. 2-6.

well as Josephus and the Vulgate, appears to regard Pút as a nation of Libya;* and, in support of this opinion, it may be urged, that, in the Coptic language, *Phaïat* signifies *Libya*, especially that part which adjoined to Egypt westward of the Canopic mouth of the Nile. They may be termed Libyo-Egyptians.† Ptolemy likewise mentions; a city in Western Africa, by name *Phutes*, and Pliny speaks of a river of this name. Jerome also tells us that, in his time, there was a country called *Regio Phutensis*, not far from Fez.

Wilkinson describes an eastern nation, under the designation of *Pount*, with whom the Egyptians were at war in the remote age of Amún-m-gorí II., or about one thousand six hundred and eighty years before our era, and who were subsequently compelled to pay tribute to Egypt, in the reign of the third Thothmes. Proud of their liberty, they neglected no opportunity to throw off the yoke, and the records of the repeated invasion of their country by successive Pharaohs prove their independent spirit, and their courage in repelling the invaders.

Their features were less marked than those of many oriental people represented in the sculptures: they shaved their beards, and wore their hair enveloped in a large cap, bound with a fillet, like many of the tribes of the interior, and the Syrians who bordered upon Egypt. Their dress consisted chiefly of a short kilt, secured with the usual girdle: and they were of a lighter hue than the Egyptians. Among the presents brought by them to the Egyptian monarch were the ibex, the hunting-leopard, baboon, ape, ostrich eggs and feathers, dried fruits and skins, and exotic shrubs, with ebony and ivory, which seem to prove that they lived in a cultivated country as well as a warm climate.§

^{*} See Je. xlvi, 9; Ez. xxx, 5; xxxviii, 5.

[†] See Patrick's Commentary.

[‡] Ptol. lib. iii, c. 1.

[§] Anc. Egyp. vol. i, p. 374.

In Judith ii, 21—23, on the other hand, mention is made of *Phúd* and *Lúd* as the inhabitants of the hill country of Upper Cilicia; and the march of Holofernes is inconsistent with the idea of these two Cushite nations being confined to Africa. In Ez. xxvii, 10; xxxviii, 5, likewise, Pút appears to be classed among the Asiatic nations, since it is spoken of in conjunction with Persia and Lydia. This may perhaps be a reason for thinking that *Pontus* is comprehended in the Pút of Genesis.

NOTE 20.

This word signifies "lowland," as opposed to "Araum," the "high" and mountainous country.* The Septuagint use indiscriminately the name Phænician and Chenaanite: e. g. Saúl is called† the son of the Chanaanitess, and‡ son of the Phænician woman. In like manner, the woman whom St. Matthew calls a Chananæan woman, § St. Mark calls a Syrophænician. The Phænicians were called Syrians, originally from the city of Tyre, in Hebrew, §ór.

Note 21.

This patriarch, according to the Kâmús, was founder of the kingdom of Yemânch in Arabia. His tribe, extending eastward, occupied the coast of 'Omân, from Cape Músándám to the neighbourhood of the Râs-el-Hád, on the extreme cast border of the peninsula: they are mentioned by Ptolemy under the name of Asabi.¶ The commercial greatness of this nation is attributed to their possession of the Littus Hammæum, or Gold

^{*} Eusebius (Præp. lib. i, cap. 10), quoting Sanchoniatho and Philo Byblius, says that the Phænicians called it Xvā.

⁺ Gen. xlvi, 10.

[‡] Exod. vi, 15.

[§] Mat. ch. xv. 22.

^{||} Mark, ch. vii, 26.

[¶] According to Bochart, the inhabitants of 'Omân speak of themselves as descendants of Sabá the son of Kúsh.

Coast, and of the port of Maskat, which, from the infancy of navigation, must have attracted and commanded the commerce of India.*

It appears that, from thence, they spread into Africa, across the straits of Båb-el-Mandeb. Josephus† attests that Såbå was an ancient metropolis of the kingdom of Meroë, in the very fertile region between the Nile and Astaboras (or Baḥr-el-aswad); and that it ultimately received the name of Meroë after a sister of Cambyses King of Persia, although Meroë seems rather to be a word of Ethiopic derivation. The ruins of the ancient Meroë lie four miles to the north-east of Shendy, in Nubia.‡

Gesenius conjectures "Sěbhau" to be an Ethiopic word signifying a "man;" and it is observable that "Sab" enters into the composition of several Ethiopic names, as Sabaco, &c. "Sâb" (a) is also a Syriac verb, signifying to "be old;" which would lead to the surmise that the component "Sab" in Ethiopic is perhaps equivalent to the Arabic "Sheykh," or the Latin "Senior" (derivv. "Signor," "Seigneur"), a title of distinction and honour. § It may be added, that a resemblance suggests itself in the Indian "Sâhéb," vulgarly pronounced "Sâb."

NOTE 22.

This tribe, the Chaulothæi of Eratosthenes, is placed, by

^{*} See Forster's Geogr. of Arabia, vol. i.

[†] Archæol. ii, 10, sect. 2.

[‡] See Bruce's Travels, tom. iv, p. 538. Burckhardt's Travels in Nubia, p. 275.

[§] In the Syriac version, "Sah" answers to the Hebrew [7], "elder," or "chief." This people were remarkable for their high stature (Agatharchides. See Isa. xlv, 14); so Herodotus expresses himself, on the Macrobii of Ethiopia, "They are said to be the tallest and handsomest race of men;" and Burckhardt (Travels in Arabia, ii, 385) similarly affirms that the Duwâsir Arabs (supposed by Forster to be of the tribe of Sĕbbau), on the confines of Yemen and Nejd, "are said to be very tall men, and almost black." It is perbaps a case in illustration, that the Rájpúts ("Kings' Sons") of India are nationally a tall and fine race of men: and they make excellent soldiers in the native army.

Strabo, between the *Nabatæi* and *Agræi* or Hagarenes. By Pliny, they are spoken of under the name of *Chavelæi*, and their territory is to be traced in the direction of Babylon; since the wilderness of Shúr near Egypt, and Khawilauh, are opposed as the extreme bounds of Arabia.*

According to Pliny, Khawilauh extends to Cape Músándám, where he places the *Gens Chaldæa*, a tribe identical with the Bení Khálid, under the *Eblitæi montes*. It thus appears that the Bení Khálid are the actual descendants of Khawilauh, of which name the other is perhaps but another form.

Khawilauh has thus given his name to the promontory of Cape Músándám, as well as to the largest of the Baḥreyn Islands, which retains to this day the name of Awál;† and the distinctness of the Cushite race inhabiting Awál is preserved, as in the preceding instance,‡ by the sure marks of physiognomy and language. Wellsted§ remarks that the whole of the district between Dhoba and Râs Músándám is peopled by a race who speak a dialect differing from that of the tribes in other parts of 'Omân. Those he met with were of a darker hue than the ordinary race of Arabs. They consider themselves superior|| to the other people of the country, even to the Bedawín, from whom they differ by having a taller and more athletic frame. They are thought to derive their origin from Khaum.

This powerful tribe extended northward along the coast, to the neighbourhood of the Euphrates, the *Kalathua* of Ptolemy. From

^{*} Gen. xxv, 18; 1 Sam. xv, 7.

⁺ This word is written by Niebuhr اعوا, upon the authority of a merchant from Abú-Shéhr; but Abú-l-Fidá writes it اولا. Niebuhr likewise mentions the Bení Húleh, as a powerful tribe inhabiting the Persian side of the Gulf, between Bender 'Abbâs and Râs Berdistân; as also the town of Húweyleh (حويلة), to the south of the Baḥreyn Islands.

[‡] See Note 21. § Travels in Arabia, vol. i, pp. 240-242.

[|] Chesney's Exped. to Euphr. and Tigr. vol. i, p. 646.

this locality, apparently their primitive seat, the wide-spreading branches of the *Chaulothæi*, or Bení Khálid, can be traced alike in ancient and modern geography, southward, as far as Cape Músándám, and northward, to Chaldæa, on which they would seem to have conferred their name.*

The Bení Khálid are spoken of by Niebuhrt as being one of the greatest tribes of modern Arabia, not only from the vast numbers of their camels, as well as the authority which they exercise over various other wealthy tribes; but also because they hold in possession the towns of the province of El-Ahsa or Hejer. They even extend so far into the desert, as to be a source of anxiety to the caravans passing between Baghdåd and Háleb.

Note 23.

This word is written "Sábhtau," in 1 Chr. i, 9.

The name is preserved in the classical Sabata (the modern Zebíd), on the Arabian Gulf; in the Sabatha Metropolis of Ptolemy (Marib, the capital of the kingdom of the Sabæans and Homerites); and in the city of Saphtha, placed by Ptolemy on or near the coast of the Persian Gulf, where Burckhardt mentions the Saab or Zâb tribe, among the chief of El-Ahsa.

Josephus traces them in the African Astabori; and Pseudo-Jonathan says ממראי (for סמראי), the Sembritæ, described by Strabo; as fugitive deserters of the time of Psammiticus, and living in an island by Meroë. Pliny also mentions them.§ In this country there was an ancient city called Sabat, or Saba, toward the mouth of the Arabian Gulf. The Bay of Assab still exists close within the Straits of Bâb-el-Mandeb; the peak of Assab may also be noticed opposite, and, a little further inland, the territory of the Assubo.

^{*} See Isa. xxiii, 13. Forster's Geogr. of Arab. vol. i.

[†] Descr. de l'Arabie.
‡ Strabo, xvi, p. 786, Casaub.

[§] Pliny, vi, 35, sect. 30.

Note 24.

Like the preceding compounds of Sab, this name would appear to be of Ethiopic or Kúshee derivation. The Septuagint write it $\Sigma a \beta a \theta a \kappa a$, but most codices $\Sigma a \beta a \kappa a \theta a$, $\Sigma \epsilon \beta a \kappa a \theta a$, which latter forms bear a strong resemblance to Sabaco, a well-known Ethiopic name. Pseudo-Jonathan renders it by Zinji or Zinjibâr (ΣΙΣΙ).

Bochart* mentions a city of Carmania, or rather Gedrosia, called Samydace, and a river Samydachus (the present Nuger in Mekrán), which he thinks may have come from "Sabtecha," by the change of B to M.† Sabtecha and Sabitace might thus have been changed into Samydace. Into Carmania there was also a short cut over the straits of the Persian Gulf out of Arabia.‡

Forster suggests "the Sabatica regio of the ancients: a district apparently in the neighbourhood of the Shatt-el-'Arab." And all three opinions may be well reconciled; for it accords with the known progress of these tribes to suppose that they left the neighbourhood of Babylonia, and, proceeding along the coast of Arabia, finally extended into Africa.

Note 25.

Rághmauh is mentioned, by the prophet Ezekiel, in conjunction with Shěbhau and Dědhaun.

The incense country on the south coast of Arabia belonged conjointly to the tribes of Rághmauh and Shěbhau. This latter tribe is again met with, as Forster thinks, in the province of Sabié and the town of Sabbia, placed, on Niebuhr's map of Yemen, about Lat. 18°, Long. 43°, 30′. According to that

^{*} Phaleg, lib. iv, c. 4.

[†] Compare Merodach and Berodach; and, in the Chaldee Paraphrase, Bashan, called Bathuan and Mathnan; Abana and Amana; Mekkeh and Bekkeh of the Arabs.

[‡] See Patrick's Commentary.

[§] Geogr. of Arabia, vol. i.

^{||} Ch. xxvii, 20—22.

author, the country south of Sabié abounds with traces of the name and family of Kúsh.

The tribe of Rághmauh had likewise a settlement between the Zár river and Cape Músándám, where Ptolemy mentions the city Rhegma.

Immediately opposite, across the narrow neck of Cape Músándám, in the midst of Cushite names and settlements, we find still the town of Daden or Dadena,* while the name of the patriarch Khaum appears in the Littus Hammæum of Pliny, and the chief town Máham.

The inhabitants of 'Omân are said by Bochart to speak of themselves as descendants of Kúsh the son of Khaum. Thus Dědhaun is found seated beside Rághmauh or *Rhegma*, apparently the primitive settlement of the latter, at the mouth of the Persian Gulf, while separated from his elder brother by the entire breadth of the peninsula.†

Note 26.—On Nimródh's hunting.

It is thought he was the same as Ninus; and it may be alleged, in support of this opinion, that the name appears to be composed of Nin and murd, signifying, in Persian, "man," and anciently perhaps a title of distinction: although the Jews, deriving the name from their verb "maurádh," to "rebel," pretend that it was given to him in consequence of his impiety. They have in this been followed by the Arabians, who have moreover bestowed upon him the appellation of "Ez-Zaḥḥák," "the scoffer."

Hunting has ever been a favourite pastime with Eastern kings. Wilkinson, § writing on this topic, observes that, in primitive ages, the chase was not merely an amusement, but a

^{*} Compare Ez. xxxviii, 13. † See Forster's Geogr. of Arab. vol. i.

[‡] A similar form occurs in the name "Meródhách," for "Murdák," "great man."

[§] Anc. Egyp. vol. iii, pp. 10, 11.

necessary occupation, among those nations who did not follow agricultural pursuits, or lead a pastoral life; and who depended for their subsistence upon the sports of the field. In some instances, the shepherd was obliged to hunt and destroy the wild beasts, for the security of his flocks and herds; and sometimes, even, for his own safety. In after-times, when population increased, and each community began to adopt the habits of civilised life, the injuries apprehended from this source decreased, the fear of man compelling them to remove their haunts to a greater distance: their pursuit was, consequently, no longer required; and those who hunted, followed the occupation as an amusement, to supply the table, or in the employ of other persons; as among the Egyptians,* Babylonians, Persians, and Medes.

In the East, indeed, hunting was always looked upon as a manly pursuit, requiring courage and dexterity, and tending to invigorate the body, while it kept up a disposition for active employment. It was held in such repute, that the founders of empires were represented in the character of renowned hunters; and the Babylonians were so fond of the chase, that the walls of their rooms presented a repetition of subjects connected with it:† they even ornamented their dresses, and the furniture of their houses, with the animals they hunted.‡

The memory of Nímródh's hunting was preserved by the

^{*} With regard to the practice of the ancient Egyptians, Sir G. Wilkinson informs us (vol. iii, p. 16) that, besides the bow, the hounds, and the noose, they hunted with lions, which were trained expressly for the chase, like the chita, or hunting-leopard of India; although there is no appearance of the leopard or the panther having been employed by the natives of Egypt. The lion was always the animal they preferred; it was frequently hrought up in a tame state; and many Egyptian monarchs are said to have been accompanied in battle by a favourite lion: the testimony of Diodorus (i, 48), on this point, is confirmed by the sculptures at Thebes and other places.

[†] Ammian. Marcellin. lib. xxvi, c. 6; Diod. Comparc Layard's Nineveh.

[‡] Athen, lib, xii, 9,

Assyrians, who made him the same with Orion, by joining the dog and the hare with this constellation,* which is called, to this day, by the Arabs, "El-Jebbar," "the mighty man."

As a taste for hunting has generally been accompanied by a disposition for martial enterprise, it is not unlikely that Nímródh is the same with the Grecian Bacchus, whose conquests in the East, as far as India, are nothing else but the expeditions of Nímródh and his successors; and this probability is suggested by the very name of Bacchus itself,† which is supposed by Patrick to be none other than Bar-chús, "the son of Kúsh," as Dámmésék (Damascus) is a contraction of Dár-mésék.‡ The identification of the ancient Bacchus with Nímródh, will perhaps explain the circumstance of the Grecian god being always represented attended by leopards.

The tenacity with which the modern Arabs cling to Scripture traditions, no less than the vanity of human glory, is exemplified in a Syrian monument which Burckhardt met with in his travels:

—"At three hours and a half from the point where the Wádí Beyt-el-Jenneh terminates in the plain, is the village Kaferháwar. Before we entered it, I saw, to the left of the road, a tomb, which attracted my attention by its size: I was told that it was the Kabr Nimrúd (tomb of Nimrod); it consists of a heap of stones, about twenty feet in length, two feet high, and three feet broad, with a large stone at both extremities, similar to the tombs in Turkish cemeteries. This is probably the Kalŭat-Nimrúd laid down in maps, to the south of Damascus." §

NOTE 27.

Baubhel, according to Gentile writers, was built by Belus, who was probably the same with Nímródh. We learn from Berosus,

^{*} Patrick's Commentary.

[†] From Diodorus it appears that the ancient Bacchus of Greece was represented with a long beard: the youthful Bacchus was of a later date.

[‡] Bochart, Phaleg, lib. i, cap. 2.

[§] Travels in Syria, p. 46.

that the principal branch of the Khamites proceeded from Armenia to Babylonia by a circuitous route; following a northerly course, and probably keeping for a time near the banks of the Giĥon or Araxes, till they approached the neighbourhood of the Caspian Sea, they then turned southward, and entered Susiana, from which fine tract they afterwards moved westward, into the plain of Shinăaur. Having driven a portion of the sons of Shém from the latter towards Assyria and the higher parts of Mesopotamia about Orfah and Hauraun, they put themselves in possession of the country.*

Gesenius conjectures, from the circumstance that the word is written, in Arabic, Bábil (יויע,), with an I, that the name may have originally been "Bâb-Bel" (יויף ע,), "the Gate (or Palace) of Bel;" or "Beyt-Bel" (יויף ע,), "the abode of Bel." The sacred writer derives it from בלל to "confuse," giving it the signification of "confusion."

Ctesias, who affirms the city to have been built by Semiramis, is not to be relied upon against Berosus and Abydenus, who wrote the history of the country out of the ancient records, and who say that Belus built it; so if Ctesias' account have any truth in it, we must understand it of her rebuilding the city, after it was decayed, or adding greater splendour to it.† The Greek Semiramis lived almost two thousand years after Ninus the son of Belus, as Salmasius observes out of Philo Byblius.

The Arabian historians maintain that Nimrúd was first king of Bábil. In the hundred and thirtieth year of his life, according to El-Mekín, he began to reign in Babylon, and in his days also the Egyptian kingdom began. He is believed to have reigned sixty years, and to him is attributed the excavation of the canals, in the province of El-Irâk, derived from the stream of the Euphrates.

^{*} See Chesney, Exped. to Euphr. and Tigr. ii, 23.

[†] Patrick's Commentary.

Note 28.

Ptolemy* mentions Arecca, and Ammianus,† Arecha, which lay in the country of Susiana, upon the river Tigris: Herodotus, also,‡ speaks of Ardericca (ازنى ارك), whence the Areccai Campi of Tibullus.§

Note 29.

The Septuagint read "Archad," following the Chaldee idiom. Bochart || thinks he discovers vestiges of this name in Argad, a river in the neighbourhood of the city Sittace in Persia, from whence he conjectures this to have been the ancient name of the city. Le Clerc imagines it to be Sakad, placed by Ptolemy a little below Nínewéh, and above the confluence of the river Lycus with the Tigris.

Note 30.

This city is called Kalno, Is. x, 9; and Kanneh, Ez. xxvii, 23: whence the country was called *Chalonitis* by Pliny, Strabo, Polybius, and Dionysius Periegetes; the name of the chief city *Chalne* or *Chalone* being afterwards changed, by Pacorus King of Persia, into *Ctesiphon*.

Its situation was on the eastern bank of the Tigris, opposite Seleucia. When the Arabian Empire flourished, these two cities were called "El-Medáin," "the cities," par excellence; and so Kalneh is understood by Abú-l-Faraj.

NOTE 31.

Bochart thinks that Nímródh made an invasion into Assyria,

^{*} Ptolemy, vi, 3.

[‡] Herodotus, i, 185; vi, 119.

^{||} Phaleg, iv, 17.

⁺ Ammianus, xxiii, 21.

[§] Tibullus, iv, 1, 142.

which belonged to Shém, but which was usurped by this son of Kúsh, with no further right to it but what he got by his sword.*

Jonathan Ben 'Uzziel understands that God favoured him because he would not be a party to the building of Baubhél, and therefore gave him, in lieu of the four cities which he there relinquished, these four others in Assyria.†

NOTE 32.

From Ninus, who is reputed to have built it, the name has been conjectured to have been thus formed, viz., "Nín-newéh" (אוֹן בּמִּדְּיִ,), the "abode of Nín," or Ninus. The city was situated on the eastern bank of the Tigris, opposite to the present Máuṣil; and the tumuli and ruins at Koyunjik, Nebí Yunús, Karamles, and Khúrsábâd, mark, in the opinion of Colonel Rawliuson, the sites of suburbs and palaces belonging to the capital. It appears to have been larger than Babylon, and defended on the one side by the river, and, on the other, by walls. It was overthrown by Cyaxares the Mede.‡

Note 33.

This name signifies "streets of the city," or "a city with wide streets." Rehóbhóth appears to have been a name common to several cities, one of which is mentioned as Rehóbhóth-on-the-River, § i. e. on the Euphrates, and apparently not far from Idumea. This is thought by Bochart and Benjamin of Tudela to be the same as the city which is called by the Arabians Rahabat-Málik and Rahabat-el-Hamra, or "the Red," a little below Circesium, at the mouth of the river Chaboras: but this

^{*} See Patrick's Commentary. † Hyde, Rel. Vet. Pers.

[‡] Euseb. Chron. ad an. 597. Diod. ii, 7. Herodot. i, 185.

[§] Gen. xxxvi, 37.

would be too far from Nínewéh. El-Idrísí mentions another place of the same name (Ráhábát) as situated on the Euphrates opposite Baghdâd, and not far from the site of ancient Babylon: and Bochart conjectures that this city was what Ptolemy called Birtha, on the west of the Tigris, and at the mouth of the river Lycus; for, in Chaldee, streets are called Birtha synonymously with "Rehóbhóth." This word is probably the original of the "Birs Nimrúd." Colonel Rawlinson identifies Nimrúd (named, in the cunciform inscriptions, Rebekha) with Rehóbhoth, and shews it to have been a suburb of the neighbouring large city of Résén, or Alassar, called, by Xenophon, Larissa.

Note 34.

Patrick considers this the chief city of the country called *Calachene*, about the source of the river Lycus. Colonel Rawlinson is inclined, upon Syriac and Talmudic authority, to place it at Hatra, a city near the Tigris, between Máuşil and Anah, at the extreme southern limit of Assyria.*

Note 35.

This city is conjectured by Bochart to be the same as what Xenophon calls Larissa, upon the Tigris. Moses speaks of it as "the great city;" and Xenophon confirms this account, adding that the height of its walls was one hundred feet, and their breadth twenty-five, and that the compass of it was eight miles round. The Greeks found it in ruins and uninhabited, subsequently to its overthrow by the Persians in their wars against the Medes. The derivation of the Greek name from the Hebrew is thus accounted for by Bochart: the Greeks asking whose city

^{*} Rich (Journey to Babylon, 1811) speaks of Hatra as containing "very considerable ruins," with large pillars of stone; in particular, a high wall, about forty feet, with a ledge on the top, and a row of men's heads sculptured upon it.

it was; the Assyrians answered "Le-Résén," i. e. Résén's; from whence the the Greeks called it Larissa. Under a similar misapprehension, the Vulgate, in 1 Chr. v, 26, renders "to Khaláh" by "Lahelah."

Note 36.

Bochart* thinks these were a people of Ethiopia, and a colony of Egyptians, and Diodorus says they were near of kin.† Gesenius, however, and Michaëlis, prefer to understand the Lydians; whom the former identifies with those Lydians who served as mercenaries in the armies of Egypt,‡ on the evidence that they were hired from the parts of Asia Minor.§

NOTE 37.

Champollion mentions BNMTC (BEHCLETC) as the name of a region which occurs in the Egyptian monuments: in which the B is probably the article, so as to make the name *Enemet*, which would very closely resemble the word as given by the Septuagint, viz., Ένεμετιείμ οτ Αἰνεμετιείμ.

Broughton, quoted by Patrick, says they were *Numidians*; into which "Enemetiím" passes by an easy transition: among these he finds that the worship of Anubis prevailed, a type, according to Wilkinson,¶ of the production of barren soil at the edge of the desert, in consequence of its being overflowed by the Nile.

Note 38.

These are understood to have been Libyans, by Bochart; and are mentioned as Libyægyptii by Ptolemy and Pliny. They were

^{*} Phaleg, lib. iv, c. 26.

[‡] Je. xlvi, 9. || Gr. i, 150.

[†] See Patrick's Commentary.

[§] See Herodot. ii, 152, 154, 163; iii, 11.

[¶] Anc. Egyp. iv, 336.

situated next to Egypt on the west of the Thebais, in a sandy, burnt, soil; whence their name, from "lahabh," "flame," or "heat."

Gesenius thinks "Lehaubhím" was afterwards softened into "Lúbhím;" and, in support of this opinion, he instances "Lúdhím," which, in the Samaritan Text, is written "Lehaudhím;" this form being harsher and more ancient.

Note 39.

The Egyptians, as Plutarch* affirms, called the utmost verge of their country, whether adjoining to mountains or lying close upon the sea, by the name of Nephthys. This impersonation represented the end,† as did Isis the beginning of all things. In the fabulous history of Osiris,‡ she may have been considered as the sea-shore, and the confines of Egypt, from being opposed to Isis, who represented that part of the land which was irrigated by the inundation of the Nile; in which character she might be the representative of a barren soil, which lay beyond the fertilizing influence of the inundation.

It may have been in allusion to their maritime position, that this people are named by the Septuagint Nephthalism (from αλς "the sea"); unless there be sufficient ground for supposing the word an unintentional error for "Nephthychism."

Patrick is inclined to place them upon the Mediterranean, in Marmorica: hence, he says, probably came the name of Neptune, which was originally a Libyan divinity.

NOTE 40.

"Pathrós" is the Hebrew form of the name of Upper Egypt or the Thebaïd. Gesenius gives the original Egyptian as II-CT-PHC, "meridional," adding, that it was more com-

^{*} De Isid. and Osir.

[†] See Wilkinson's Anc. Egyp. iv, 436.

[‡] Plut. de Is. sect. 39.

monly called **22.**-**PHC**, "south country." The Septuagint, in Je. xliv, 1, 15, write the word Παθούρης, and, in Ez. xxix, 14; xxx, 14 (Cod. Vat.), Φαθωρῆς, Vulg. *Phatures*, which forms are also Egyptian, and have a like meaning; for, in the dialect of the Thebaïd, "Patourês" signifies "the south wind" or "region,"* whence the Thebaïc Nome is called by Pliny *Nomus Phaturites*, as well as Παθυρίτης in the Græco-egyptian papyri.†

NOTE 41.

That the Colchians originally came from Egypt, is affirmed by Herodotus,‡ Diodorus,§ Strabo, Ammianus,¶ Dionysius Perieg.,** and Valerius Flaccus.†† Herodotus not only mentions generally their similarity in manners, customs, and language, but notices a further point of resemblance, between the Colchians and Egyptians; this was in the manufacture of their fine linen, which was alike in both countries, and peculiar to them.

Gesenius thinks it probable that the form of the name "Colchian" is originally derived from Casluchian (כמלחי).

Note 42.

This is the reading of the Syriac.

Patrick tells us that the Kaphtórím were near Colchis, and originally the same as the Philistines.‡‡ He suggests the Cappadocians; §§ part of whom lived about Trebizond. For there, says he, we find the city called Sidé, and the country Sidéné, men-

^{*} Peyron, Lex. p. 49, 182.

[†] Peyron, Pap. Græc. R. Musæi Taurin. ii, p. 27 seqq. iv, lin. 2.

[‡] Herod. ii, 104.

[§] Diod. i, 28, 55.

^{||} Strabo, i, 3.

[¶] Ammian. xxii, 8.

^{**} Dionys. Perieg. 689.

tt Argon. v. 421.

^{‡‡} See Jer. xlvii, 4. Am. ix, 7. De. ii, 23.

^{§§} From Cappad or Capht, and 6k (οίκεω, "inhabitants?").

tioned by Strabo; and, according to Bochart's suggestion, "Sidê," in Greek, signifies the same as "Kaphtór" in Hebrew, viz., a "pomegranate:" from whence he infers the identity of country, which, in the Hebrew, would be Kaphtór, and, in Greek, Sidênê.

Gesenius inclines to the supposition that Kaphtór is the same as Crete; on two grounds: both because he thinks it probable that so important an island as Crete would be mentioned in Scripture, and also, because the Philistines are likewise called Keréthím, a name apparently identical with Cretans. This supposition might serve to explain what Tacitus says of the Cretan origin of the Jews; it being likely that he would confound them with the Chenaanites. At the same time, Cappadocia is unanimously understood by the ancients.

Note 43.

Vater, Gesenius, and other critics, are of opinion that this clause should be referred to "Kaphtórím," and not to "Kaslú-khím." Strabo says that the Kaphtórím came out of Egypt into Cappadocia, drawn by the fame of gold. On their way back home, they dispossessed the 'Áwwím, and settled in their country, in the neighbourhood of Gházzauh,* under the name of Philistines.

Note 44.

This name denotes a plentiful "fishery." Sidlion was a city far more ancient and famous than Tyre; for, while the former is mentioned by Moses, the latter is not noticed till David's time. Homer makes no allusion to Tyre, but he speaks of Sidon and the Sidonians. From signifying the city, it came in time to mean

^{*} See Deut. ii, 23, and Patrick's Commentary.

[†] Comp. Bethsaida in Galilee, a "place of fishing," for the Sea of Tiberias, the Hebrews say, abounded with fish.

[‡] See Il. xxiii, 743. Od. iv, 618; xv, 113-119.

the whole Phænician territory, of which Sidon was the original settlement. Thus the coin of Tyre, in the reign of Antiochus IV., bore the inscription לצר אם צרנים, "Of Tyre, the metropolis of the Sidonians;" i. e. Phænicians. The identity of signification of Sidonian and Phænician appears also from Homer,* and Virgil, who styles Carthage a Sidonian city,† whereas it was built by the Tyrians.‡

NOTE 45.

This people occupied the mountainous parts about Ḥébhr'on and Béür-Shébháň, and the name appears to imply that they were very warlike, (from "khéth," "fright," "sudden consternation." This was the country of the 'Anaukím: since from Arbáň, a Khittee, came 'Anák.§

Note 46.

This tribe appears to have originally inhabited Jerusalem and its neighbouring mountains. "Yebhús" signifies a place that is much trodden; which would seem to imply that it was a very ancient city.

Note 47.

Jo. Simonis conjectures this word to mean "mountaineer," from the lost word "ämór," "highland."** They appear to have been the most powerful of the Chenaanite nations; and to have comprehended, in a manner, all the rest.†† A part of them inhabited

^{*} Od. xiii, 285. + Æn. i, 677, 678. ‡ Ibid. 338—340.

[§] Nu. xiii, 22, 29. Josh. xv, 13, 14.

^{||} Nu. xiii, 29. 2 Sa. v, 6. | Rad. D)], Gesen. Thes.

^{**} The verbal root, in the Ethiopic, has the sense of "rendering manifest" or "conspicuous." Jo. Simonis has thought that, in Heb., it had the primary signification of shewing forth, or lifting up.

^{††} Compare Gen. xv, 16; xlviii, 22 (with xxxiv, 2); Dc. i, 20; Am. ii, 9, 10.

the mountainous region, which afterward fell to the tribe of Yehúdhauh, about Ḥébhr'on and Jerusalem.* Another part held the country beyond Jordan on the north of the river Arnon to the stream Yábbok.†

Note 48.

These are thought to be the same as the Gadarenes, adjoining the Lake of Tiberias.

Note 49.

These people appear to have received their name from the circumstance of their living in small hamlets. Their locality was the neighbourhood of Hermon and Lebanon,‡ as also at Shechém and Gibeon.§

Note 50.

Gesenius places the city of Arce between Tripoli and Antadarum. || The ruins of it are now called Tel-'Arka. Buckhardt¶ notices it, a few miles to the south of the Náhr-el-Kebír, the ancient Eleutherus, and where the mountains run out in a point towards the north, as a hill which appears, by its regularly flattened conical form and smooth sides, to be artificial. He was told that on its top are some ruins of habitations, and walls. Upon an elevation on its east and south sides, which commands a beautiful view over the plain, the sea, and the Anzeyrí mountains, are large and extensive heaps of rubbish, traces of ancient dwellings, blocks of hewn stone, remains of walls, and fragments

^{*} Gen. xiv, 7, 13.

[†] Nu. xxi, 13, 24.

[‡] Jos. xi, 3; Jud. iii, 3.

[§] Gen. xxxiv, 2; Jos. ix, 1, 7; xi, 19.

^{||} See Joseph. Arch. i, 6, sect. 2; viii, 2, sect. 3; ix, 14, sect. 2: where he mentions Arce as being in Lebanon, and on the sea-coast. Pliny (v, 16,) calls it Arce and Casarea Libani. Bar Hebræus speaks of it as being beside Tripoli.

[¶] Travels in Syria, p. 162.

of granite columns; of the latter he counted eight, six of which were of grey, and the other two of fine red granite. Here, then, must have stood the ancient town of Arca,* where Alexander Severus was born. The hill was probably the citadel, or a temple may have stood on its top. On the west side of the hill runs the deep valley Wadi 'Akka, with a torrent of the same name.

NOTE 51.

Strabot mentions Sinna as a stronghold in Lebanon: and Jeromet supposes this people lived not far from the last-mentioned.

Note 52.

A remnant of this nation appears likewise to be noticed by Strabo, who speaks of the city of Arad, || built on a small islet off the Phonician coast, by fugitives (which the name denotes) from Sidon, who became famous for their naval skill. The modern name is Ruwád, or Ruweydeh. It lies in Lat. 34° 55'.

Note 53.

Gesenius conjectures this people to have been the inhabitants of Simyra, I on the river Eleutherus. The Arabians call it Súmr Jebíl, and Shaw's Travels** notice it as Sumra.

^{*} The name of one of the rocks off the point of Tripoli is Gharkah.

⁺ Strabo, xvi, 2, pag. 756, Casaub.

[‡] Quæst. in Gen.

[§] Strabo, xvi, 2, sect. 13.

^{||} The Septuagint give the name 'Αράδιος. Jos. Ant. i, 6, sect. 2: 'Αρουδαίος Αραδου την υησου έσχευ. The coins of this city bear the inscription ΑΡΑΔΙΩΝ.

[¶] It is mentioned by Strabo, xvi, 753, Causaub. and Ptol. v, 15.

^{**} Shaw's Travels, p. 269.

NOTE 54.

The word "Hāmauth" signifies a "fortified place." The Macedonians called it Epiphanía, but the Arabians retain the ancient name, Hamât (\$\frac{5}{3} - \frac{5}{3}\). Abú-l-Fidá, the celebrated Arab geographer, was prince of Hamât, in the thirteenth century of our era: and, in a description which he gives of his city, he observes that there is mention made of it in the books of the Israëlites. It is at the present day reckoned among the principal cities of Turkish Asia.* Reland was unwilling to understand Epiphanía by this Ḥamât, as being too remote from the borders of the Holy Land; but Michaëlis has judiciously observed, that the land of Israuël is not intended to be understood as having reached to the city, but only to the territory belonging to

NOTE 55.

The word עד is here understood.†

Hămauth.

Note 56.

This name signifies "strong," a well-fortified place; answering to the European Valencia. Plutarch and Arrian describe this city as being one of great importance, and occupying a very strong position; and it is supposed to be intended by Herodotust under the name of Kadytis: which Gesenius thinks to be

formed from "Gadsa," "Gadesa;" in Arab. غُزُقًا

Note 57.

In this name, allusion is made to the fissures in the ground,

^{*} Burckhardt's Travels in Syria.

[†] See Gesenius' Thesaurus, p. 185.

[#] Herod. iii, 5. ii, 159.

which made an escape for the hot springs that abounded there.*

Jerome considers it to be Callirrhoë, which was situated on the castern side of the Dead Sea, and abounded with hot springs:†
so also Pseudo-Jonathan and the Jerusalem Targúm, where, for קלרהי should be read קלרהי.

Note 58.

It appears that Shém was the youngest of the sons of Nóah; and Yéphéth was the eldest.

Note 59.

Josephus informs us that these are Lydians: and he is followed by Eusebius, Jerome, and Bochart. Arabian tradition, on the other hand, maintains that the tribe of Tasm, in Arabia, were the posterity of Lúd, the son of Shém. §

Note 60.

This word signifies the "high land" of Syria, and was not unknown to the Greeks. Homer mentions siv 'Apiµous; || Hesiod also speaks of it;¶ on which Strabo observes that some "understand by Arimi the Syrians, who are even now called Aramæans:"** and in another place, "The poet also mentions the Arimi, who, Posidonius says, should be taken to mean, not some limited district in Syria, or in Cilicia, or any other country, but Syria itself, the inhabitants of which are properly Arimæans, and were probably called by the Greeks Aramæans or

^{*} Comp. Arab. سُوع, fissuræ, (Ķâmús.)

⁺ See Plin. N. H. v, 16; Jos. Ant. xvii, 6, sect. 5; Ptol. v, 16; and on the hot springs of that region, Burckhardt's Travels in Syria.

[‡] Phaleg, ii, 12.

[§] Sale's Prelim. Disc. sect. 1.

[|] Il. ii, 783.

[¶] Theog. 301.

^{**} Strabo, xiii, 4, sect. 6.

Arimi."* However, the name of Araum also embraces Mesopotamia, under the appellation of Aram-náharáim, "Araum of [i. e. between] the two rivers;" and it is not improbable that "Armenia" is but another form of the same word, for so the Arabic renders the Text.

Note 61.

Patrick mentions that this 'Ows is generally said to have been the builder of Damascus: near this city there is an agreeable valley, called, by the Arabians, at this day, El-Ģhúṭah (الغوطة), "the fruitful," So likewise the Arabic renders it.

The famous ancient Arabian tribe of 'Ad were descended from 'Ad, the son of 'Ows, the son of Araum, the son of Shém, the son of Nóah; who, after the confusion of tongues, settled in El-Ahkâf, or the winding sands in the province of Hazramáut.

NOTE 62.

Rosenmüller§ thinks this to be the ideal, mentioned by Burckhardt, near to the sources of the Jordan; so also Saadias renders it. Josephus, on the other hand, places it in Armenia, where there was a province called, by the Greeks, Χολοβοτήνη, which Bochart conjectures to have been here intended; and Patrick follows him.

NOTE 63.

According to Arabian tradition, the tribe of Themúd were the posterity of Themúd, the son of Géthér, the son of Araum, the

^{*} Strabo, xvi, 4, sect. 27.

[†] Abú-l-Fidá's Syria, p. 100. El-Idrisî, $vulg\delta$, Geogr. Nub. p. 134. Gol. ad Alfrag. 128, segq.

[‡] Sale's Prelim. Disc. sect. 1.

[§] Alterthumsk. ii, 309.

^{||} Ant. i, 6, sect. 4.

[¶] Phaleg, lib. ii, c. 9.

son of Shém, the son of Nóah. They first dwelt in Yemen, but being expelled thence by Hemyer, the son of Sabá, they settled in the territory of El-Hijr, upon the northern confines of the Hijáz, towards Syria, where their habitations, cut in the rocks* of Wádí-l-Korá, are still to be seen. Upon their falling into idolatry, the prophet Şâlih was sent to bring them back to the acknowledgment of their Creator; but, with the exception of the few who believed, and were saved from destruction, the remainder of the tribe was struck dead by an earthquake and a terrible noise from heaven.† This prophet lived between the time of Húd and Abh-rauhaum; and therefore cannot be the same with the patriarch Shéláh. Bochart‡ supposes him to be Pélégh.

Note 64.

Bocharts understands this stock to have inhabited the Mount Masius, which is a part of the chain of Taurus lying to the north of Nisibis, and separating Armenia from Mesopotamia. The Syrians still call the river which flows from Mount Masius, by the name of "Nehár-Máshé, ¶ from which the Arabs have formed "Har-mâsh."

NOTE 65.

It is related, in Arab tradition, that, the descendants of 'Ad falling into idolatry, God sent the prophet Húd (who is generally agreed to be Aébher**) to reclaim them. But they refusing to acknowledge his mission, or to obey him, God sent a hot and

^{*} Kúr'ân, ch. vii, 72; xv. 80-82; lxxxix, 8.

[†] Sale's Prelim. Disc. sect. 1. Kúr'ân, ch. xxvii, 46-54.

[‡] Geogr. Sacr.

[§] Phaleg, ii, 11.

^{||} Strab. xi, p. 541.

[¶] Asseman. Bibl. Orient. t. ii.

^{**} The Jews acknowledge Aébher to have been a great prophet.—Seder 'O'lum, p. 2.

suffocating wind, which blew seven nights and eight days together, and destroyed them all, with the exception of a very few, who had believed in Húd, and who retired with him to another place. The prophet is said to have subsequently returned into Harramaut, and to have been buried near Hásik, where there is a small town now standing, called Kabr Húd, "the sepulchre of Húd."* Niebuhr is of opinion, that pilgrimages were made to this tomb before the time of Múhammad. These still take place annually, in the month of Shaban.

Note 66.

The signification of the name is "division."

NOTE 67.

The name bears a reference to his being a "younger" son.

From this patriarch are descended the Bení Kaḥṭân, reputed amongst the most ancient tribes of Arabia,‡ and who, at the present day, occupy the whole south and centre of the peninsula, including Nejd, Yemen, and 'Omân: the Bedawín of this great tribe wander over an inland tract, extending between the sixteenth and twenty-fourth degrees of latitude.

Katanitæ, Katabeni, Gebanitæ, Kithebanitæ, Kottabani, and Katabania, are the various forms under which the Beni Kahtan and their country appear in the classical writers. It is observable that Ptolemy's Kithebanitæ occupy the very country, in the neighbourhood of Beysheh, which Burckhardt represents as now covered with encampments of Beni Kahtan. This enterprising traveller likewise notices some settled Kahtanees at Dahban, a chief town on the great western chain of mountains running towards Yemen;

^{*} Sale's Prelim. Disc. sect. 1.

[†] Description de l'Arabie, part ii, sect. 2.

¹ Mes'údi, in his work entitled "The Golden Meadows."

[§] Travels in Arabia, Append. vol. iii, p. 384.

and, indeed, it may be inferred that their primitive seat lay in this province, since Abú-l-Fidá represents the Bení Kaḥṭân as the inhabitants of Mârib, the metropolis of the Sabæan kingdom of Yemen.*

Bochart has remarked that Beysheh retains the scriptural name of Beysat-Yaktán, or simply Yaktán, to this day; and it has been always stated by the Arabs themselves that Kahtán and Yaktán are only different forms of the one patriarchal name.

Note 68.

Ptolemy places the Allumæotæ south of the Gerræans or Hagarenes, in other words, south of the islands of Baḥreyn; about Lat. 22°—23°, Long. 50°—52°: confining them on the north by the Bliulæi,‡ who lay between them and the southern side of the Persian Gulf. Their geographical position thus appears in the heart of the settlements of Yérákh, having the Vicus Jerachæorum on the east, and, on the west, the great province of Kharj, a name identical with Yérákh. They were probably absorbed into the more important tribe of Yérákh; as few vestiges remain of their separate history.§

^{*} See Note 77 of this Section.

⁺ See Forster's Geogr. of Arab. vol. i.

¹ See Note 4 to Section i of Part iii.

NOTE 69.

The verbal root of this name denotes "drawing" a sword; and it may carry an allusion to the warlike propensities and character of the tribe. The name and family of this patriarch appear to be recovered in the Salapeni of Ptolemy, or Bení Sálif, due west of Mount Zames, in the desert between Kasím and Medíneh.

The geographical position of the Salapeni corresponds with that of the great Meteyr or Emteyr tribe, who are described, by Burckhardt, as consisting of twelve hundred horsemen, and from six to eight thousand matchlocks. They live in Nejd, chiefly in Kasím, and thence on towards Medineh. They branch off into four principal tribes:-1. El-'Alowá; 2. El-Borái; 3. El-Harábesheh; 4. El-Borsán. Some of the Metevr are likewise to be found in Mesopotamia. They are all inveterate enemies of the Aéneyzeh.* Thus, both alike are to be traced between Kaşım and Medineh; and the ancient Salapeni are not more clearly proved Yauktaunee, from their name, than are the Metevr or Emtevr Arabs of the present day, the actual occupants of the same line of desert, by their enmities and alliances.† Burckhardt contradistinguishes the Metevr from the Kedarite tribe of Harb, in all its numerous branches, and, on the other hand, notices their confederacy with the Bení Kahtan of Kharj or Yemâneh, for their mutual defence and maintenance, against the Edomite Aénevzeh in Neid.†

^{*} Notes on the Bedawin and Wahhabees. See Note 124 to Sect. iii, Part iii.

⁺ Forster's Geogr. of Arabia, vol. i.

[‡] Previous to the Wahhabee establishment, the pasturage of Nejd belonged exclusively to the Aéneyzeh, the largest Bedawee tribe of Arabia. Great numbers of them frequented this territory in spring, and kept off all the other tribes except the powerful Meteyr. These strengthened their party by an alliance with the Kaḥṭān Arabs, while the Aéneyzeh were assisted by the Beni Shamān. Between

NOTE 70.

Hazár-mauweth, "the threshold of death," is noted by Jáuharí for the insalubrity of its climate; for which reason, as Arrian affirms, the frankincense and myrrh were gathered only by the king's slaves and by condemned persons. Under its Arabic name of Hazramáut, this province is to be found occupying the south coast of the peninsula of Arabia. The tribe was celebrated for its commercial enterprise, as well as for military spirit. Their numerous ports along the coast of the Arabian Sea, including Cane Emporium, and the Syagrian promontory, the two most considerable stations of ancient commerce, placed at their command, if not under their exclusive control, the rich resources both of Africa and of India.†

The people of Hazramáut are esteemed, by Pliny, on the conclusive testimony of Ælius Gallus, who led a Roman expedition into that part of Arabia, as first amongst the most warlike and formidable of the Arab tribes: and this character is very remarkably illustrated by Burckhardt; who describes the sea-ports of Hazramáut as the rendezvous of those military adventurers who, to the close of the eighteenth century, disturbed the repose of India. The Bekíl and Hâshid Arabs served in the army of the Imâm of Sánặá. Many of them go to India; and are preferred by the native princes there, to any other class of soldiers. Tipú

these tribes an inveterate hatred subsisted, which every spring was the cause of much bloodshed, and checked the commercial intercourse of the Hijaz.—Burckhardt's Travels in Arabia, ii, 400. Append.

^{*} Compare Arrian, Peripl. ix, 7. Agatharchid. 10.

[†] The ancient metropolis of Hazramaut, the present Shibam, (Abú-l-Fida,) was known to the Greeks and Romans by the name of Kabatanum, or Katabanum the generic name of the inhabitants, the Bení Kabitan of the tribe of Hazár-mauweth.

[‡] Travels in Arabia, vol. ii, p. 376. Append.

Sáhéb had several hundred of them in his service. They generally embark at Sheḥr in Ḥaẓramáut; and their chief destination, at the time Burckhardt wrote, was Gujarāt and Kátch.

Note 71.

The title of "Abú Yemen," i. e. "Father of Yemen," by which this son of Yauktaun is universally known in Arabia, seems nearly to have superseded his proper name.*

Yérákh was, in fact no less than in name, the father, or chief source, of the Yauktaunee colonization throughout southern Arabia. The name is written by the Septuagint, *Iarach*; by St. Jerome, *Jare*; and by the modern Arabs, Yerha or Serha, Kharj, Sherah, Serraneh, and Zúhrán. The Scriptural name "Yérákh" seems, however, to have been known in the time of Múhammad, as that of a people and province in Arabia: for one of the companions of 'Omar bore the name of Húseyn Ibn 'Isá *Yerrákhí*.†

The first of these forms occurs in Ptolemy's Insula Jerachæorum, identified by Bochart with the tribe of Yérákh, on the Arabian Gulf, south of Jiddeh; and in his Vicus Jerachæorum, on the Lar or Zar river, in the vicinity of the Persian Gulf. These two localities are separated from each other by an interval of upwards of one thousand miles.

The second form, Jare, seems obviously adopted, by the author of the Vulgate, from the Arabic Jâr, a frequent appellation of towns in El-Ḥijáz and 'Omân, and that which Ptolemy's Vicus Jerachæorum bears at the present day.

The Bení Yerha or Serha are placed by Niebuhr about one

^{*} The Arabians call him Yaarab the son of Kahtan, and say that he founded the kingdom of Yemen and gave currency to the Arabic language.—Jáuharí, an. Gol.

⁺ Robinson's Palestine, vol. i, p. 355.

hundred miles north-north-west of 'Aden, in the heart of the ancient Katabania. This author likewise mentions the city of Serla (the Sarcoa of Ptolemy, and seat of the Zurachi of Pliny), on the Persian Gulf near the mouth of the Lar or Zar river; and informs us that it is equivalent, among the modern Arabs, to Yerha or Yérákh.

The vast province of Kharj (anagram of Yérákh) extends diagonally from the Astan river to the confines of Ḥazramáut. Bochart, indeed,* following the signification of the word "Yérákh," which is a name for the moon, would comprehend the Alilæi, inhabiting the neighbourhood of the Red Sea, in the auriferous region,† and conjectures their real name to have been Bení Halál (بني هلال), "sons of the moon," on account of their worshipping that luminary; a circumstance to which Herodotus‡ alludes, when he mentions Alilat as their divinity. Michaëlis, again, y understands "the shore of the moon" (غبّ القبر) and the "mountain of the moon"

South-west of Kharj and the Katunitæ of Nejd, the name of Yéráklı reappears unaltered, only softened by the Bedawce pronunciation into Sherah, the name of a district of Kharj situated between Ḥijáz and Nejd, east-north-east of Mekkeh and Ṭáif.¶ The derivation of the name of this district, with that of the province in which it lies, from Yéráklı, stands confirmed by Ptolemy's Insula Jerachæorum (now Serraneh) on the coast south-west of Sherah, and by the Vicus Jerachæorum (now Jâr)

in the neighbourhood of Hazramáut, not far from Shorma.

The transition, from Yérákh or Sherah to Serranch or Zúhrán, is merely idiomatic; a proof of which is found in the circum-

on the Lar or Zar river, due east of Kharj.

^{*} Phaleg, ii, 19.

[#] Herod. iii, 8.

^{||} See Geogr. Nub. p. 26.

[†] Agatharchid. c. 49; Strab. xvi, p. 277.

[§] Spicileg, ii, 60.

[¶] See Niebuhr, Description de l'Arabie.

stance that Ptolemy's Insula *Jerach*æorum is that now named *Serraneh* Island, lying nearly opposite to the district of Zúhrân (about Lat. 21° 30′; Long. 42° 30′), on the coast of the Hijáz.

The identity of the Scriptural with the classic and the modern Arabic names may thus be considered as established: from which we may infer that the settlements of Yérákh are generally included within the vast triangle formed between the mouth of the Zar river, the town of Jâr (Ptolemy's Zaaram reg.) on the coast of the Hijâz, twenty miles south of Yembúa, and the district of Bení Yerha, in the south-western angle of the peninsula, terminating at the Straits of Bâb-el-Mandeb.*

Note 72.

This patriarch gave his name to the country of *Chatramis*, on the eastern side of the peninsula, a region defined, by Dionysius and Eustathius, as opposite to the coast of Persia, and lying to the south of *Chaldamis* or Bahreyn, on the confines of 'Omân.

In the neighbourhood of the Astan river, we meet with the town of Hadrama.

From Hadrama, traversing the inland border of 'Omân, and passing through the Yauktaunee colonies of *Vicus Jerachæorum* and the *Kottabani*, the name of Hadhóraum partially reappears, in the *Dora* and *Darræ* of Pliny, or the modern town and tribe of Dahra.

At this last point, on the south-eastern angle of the peninsula, Bochart discovered the tribe of Hadhóraum in the *Drimati* of Pliny; and detected the name of this patriarch in the *Korodamum* promontory of Ptolemy. This promontory does actually now bear the name, under the modern abbreviation of Râs-el-Hád.†

^{*} See Forster's Geogr. of Arab. vol. i.

[†] A similar instance of abbreviation occurs in the name "Gibraltar," or "Jebel-et-Tar," for "Jebel-et-Tarik."

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The site of Pliny's *Drimati** was first indicated by Commodore Owen, who, on his survey of the Râs-el-Hád, described a deep bay or inlet, formed by it on the side of the Persian Gulf, under the name of Bender Juram, or Doram. Thus the two places together give in full the original patriarchal name of Hadhóraum.

Note 73.

Úzaul was the primitive designation of the city of Sánặa,† which, according to Arabian tradition, was founded by Sánặa Ibn Zâl Ibn 'Aber;‡ and most probably, too, of the country surrounding it. Bochart mentions that, among the Jews settled from time immemorial at Sánặa, it is known, at the present day, only by the name of Úzaul; and he rightly identifies it by that name, in the prophecy against Tyre, Ez. xxviii, 19:—

"Daun also, and Yauwaun, from Uzaul, § traded in thy fairs."

The Occlis of Ptolemy, or Ocila of Pliny, near the Straits of Bâb-cl-mandeb, which still retains the name of Cella, is also referred, by Bochart, to the original Uzaul, as is, likewise, the Râs-cs-Sair on the coast of Seger, in the incense country.

Note 74.

The Arabic word "Dékél" (دَوَعَلَ), and Syriac "Diklau" (דַּקָלָא), signify the "palm-tree," which, in the supposition of Patrick, probably abounded in this region. This circumstance

^{*} This form of the name still exists in that of the Driman tribe, in the descrit south of Lahsa, on the northern confines of 'Oman.

[†] Seetzen, and Niebuhr, Descr. de l'Arabie.

[‡] Chesney, Euphr. and Tigr. vol. i, p. 623.

[§] This reading is supported by the Septuagint and the Version of Aquila; the two first names are thought by Niebuhr (Descrip. de l'Arabie) to indicate the modern 'Aden and Yafa.

would seem to imply that Diklauh is to be sought for in a low and arid country, perhaps a sea-coast. The character of the Tihameh, on both shores about the Bab-el-Mandeb,* exactly answers to this anticipation.

Bochart† understands the country of the Minæi, which was very fruitful in palm-trees.‡ It appears, however, that Ludov. Capellus thought Diklauh to be identical with the Dankalí country on the African coast; and there seems to be reason for preferring his opinion, or at least, so far approving of it, as to admit the African Danakil to be a modern offshoot of the parent stock of Diklauh. The Adaïel or Danakil population, which, including the Mudaïto, extends as far as Arkíko, claims to be descended from Arab invaders, who, in the seventh century of the Christian era, overran and colonized the low tract which forms a zone between the Abyssinian Alps and the coast of the Red Sea.\$

NOTE 75.

On the African coast, immediately outside of the Bab-el-

^{*} Either coast, about the straits of Bhb-el-Mandeb, bears the name of Tihameh, "the arid," from the excessive heat of the atmosphere, reflected by a rocky ground entirely destitute of vegetation.

⁺ Phaleg, il, 22.

[†] Strab. xvi, p. 776. Casaub. Plin. vi, 28. Another opinion, indeed (See Forster's Geogr. of Arab. vol. i.), places Diklauh between Uzaul or Sanka and Mürib, on the ground that the tribe of Dhu-l-Kelaŭ is described as scated in the land of Hemyer, between those two cities, but this does not seem to be borne out by a comparison of the names.

[§] Harris' Highl. of Æthlop. vol. i, p. 343. The wild character of these tribes is graphically described by Major Harris: "Amongst the Danákii, are to be found some of the most scowling, ill-favoured, and hidsous-looking savages in the universe; but the features of the majority have an Arab cast, which supports the legend of their origin."—Ibid. p. 346.

[&]quot;Born to the spear, and bred in eternal strife with his predatory neighbours, each lawless member of the straggling community inherits the untameable spirit of the descendants of Ishma'ël.— *Ibid.* p. 344.

Mandeb, Ptolemy places the Avalitæ, and Avalites Sinus and Emporium. The name recurs in the geography of Pliny; only for "Avalites," the Roman geographer reads "Abalites," which approaches nearer to the original "Aóbhaul:" it is to be remarked, that they lay directly opposite to the country of Katabania.

Geschius derives the name from the Arabic عبلاً, (1, II,) to "denude" a tree of its leaves, عَبْلَاءَ, a "white rock," أعبَلاً a "white rocky mountain." Hence, probably, the desert inhabitants were named "'Ablí" (عَبْلَى); who derive their pedigree, as Harris informs us,* from the tribe of Kureysh.

Note 76.

This word signifies "Father of Mauël."

Patrick mentions the *Malitæ* as a people in Arabia next to the Minæi, and Theophrastus† reckons the *Mali* as one of the four tribes or nations who possessed the several incense or spice districts of the peninsula. These last were probably also called *Abimali*, nothing being more common than the omission of the first part of compound words.‡

Ptolemy calls them *Malichæ*, and locates them in the neighbourhood of Yathrib or Medíneh, near which, at this day, we find a town named, by modern geographers, indifferently *Malai*

^{*} Highlands of Æthiop. The 'Abli are mentioned by Major Harris (vol. i, p. 50), as sharing with the 'Adáli the sovereignty of Tajúra; and it would appear, from the narrative (p. 186), that the 'Abli and Wóema were related, if not of the same stock, and, probably, connected with the Arabs from Yemen, who rendered them assistance from the town of Zeyleh, against the Mudaïto inhabitants of Aussa.—Ibid. chh. xxiii, xxiv.

[†] Hist. Plant. lib. ix, cap. 4, ap. Bocbart.

[‡] Of this contraction, instances occur in "Shittim" (Nu. xxv, 1), for "Aubhél-Shittim (Ibid. xxxiii, 49); "Hérmon," for "Ba'al-Hérmon" (Ju. iii, 3); "Nimrim," for "Beyth-Nimrim;" and "Shautem" (Ps. lxxvi, 2), for "Jerusalem."

and Kheyf; the two words obviously restoring Ptolemy's Malichæ.

According to Burckhardt,* who travelled to Medíneh by this route, El-Kheyf, or Malai, is situated on the road from Ṣáfreh to Medíneh, at the northern extremity of the valley of Ṣáfreh and Jedeydeh: in other words, at the gorge of the mountains famous for the production of the balesan, or balsam of Mekkeh.

It is to be observed that Malai and the *Mali* are seated amongst Yauktaunee settlements.

· Note 77.

This patriarch founded the kingdom of the Sabæaus in Yemen, who appear to have conferred their name, as a generic title, upon the kindred and dependent tribes that peopled the south of Arabia; for Pliny states of the Sabæans, that they extended from gulf to gulf.

Their capital, called by Eratosthenes, Mariaba; by Ptolemy, Sabatha Metropolis; and by the Arabs themselves indifferently Mârib and Sebá,† was seated in the centre of a circular valley, at the foot of the Nikkum or Lokkum mountains, where traces of its ruins are said still to remain. The foundation of it is attributed, by Abú-I-Fidá,‡ to Sebá Ibn Yash'hab Ibn Yañrab Ibn Kaḥṭân;§ the territory round Mârib being still called Arz-es-

^{*} Travels in Arabia, vol. ii.

[†] Sale's Prelim. Disc. sect. i. Forster, Geogr. of Arabia, vol. i. It is, perhaps, however, proper to add, that Niebuhr (Descrip. de l'Arabie) is of opinion that the names of Mârib and Sebá were never used to designate the same place, and Chesney distinguishes them as belonging to different localities. The latter is situated, according to this authority, on a mountain, and is described as being remarkably salubrious and free from disease.—See Ptol. lib. vi, c. 7.

[‡] Descrip. Arab.

[§] Abú-l-Fidá expressly states that Mârib was inhabited by the Bení Kahtân; and it was from this city, as Christian, Rabbinical, and Múslin authors agree, that the Queen of Shebá came to visit King Solomon, from whom the kings of

Sebá. The town itself lies two days east of Sánaá, in the midst of a country so fertile, that three crops of corn are raised in the year:* throughout the territory of Yemen, indeed, some remains of the manners and civilization of the ancient Sabeans may yet be traced; the local governments are strong, the merchant is protected, and the interests of commerce are secured.

On the valley in which Marib is situated, another terminates, of one day's journey in length, and enclosed by two ranges of hills, which, at the eastern extremity, approach so near as to allow of the interval† being closed artificially: here the remains of the great wall called Sitt-Marib, are said to be still visible. This famous dyke appears to have been a huge mass of masonry, built of very large hewn stones, and crossing at an elevation of about fifty feet‡ from side to side of a deep mountain valley, which was thus converted into a basin, or reservoir, to receive

Habesh are said thus to be lineally descended, through Menilek, the fruit of this visit, according to Abyssinian tradition. "Boasting a direct descent from the house of Solomon, and flattering themselves in the name of the wisest man of antiquity. the Emperors of Abyssinia preserve the high-sounding title of 'King of Israël,' and the national standard displays for their motto, "The Lion of the tribe of Judah hath prevailed.' The tradition of Queen Maqueda has been ascribed to the invention of those fugitive Jews who, after the destruction of Jerusalem by the Emperor Titus, emigrating into the northern states by way of the Red Sea, disseminated it with the design of obtaining the desired permission to settle in the country; and whose descendants are the Falashas still extant among the mountains of Simien and Lasta. But whatever may be thought by others of the legend of descent, the firm national belief in the origin traced will, in a great measure, account for the general inclination and consent to receive Hebrew rites and practices as they were from time to time presented: Jews as well as Christians believe the forty-fifth psalm to be a prophecy of the Queen's visit to Jerusalem, whither she was attended by a daughter of Hiram the king of Tyre; the latter portion being a prediction of the birth of Menilck, who was to be king over a nation of Gentiles."-Harris' High. of Æthiop. vol. iii, p. 145.

^{*} Chesney, Exped. to Euphr. and Tigr. vol. i, p. 624.

[†] Niebuhr says, of five or six minutes' walk.

¹ Niebuhr, Descrip de l'Arabie, part ii.

the water that came down from the mountains. It had been designed, not only to provide for the use of the inhabitants, and the irrigation of the land, but also to hold the neighbouring country, in subjection, by securing the command of the water. This rose to the height of almost twenty fathoms, and the dam which kept it in was considered to be so solid, that many of the inhabitants had their houses built upon it. But, at length, their pride and insolence provoked the Divine displeasure, and the failure of the building occasioned the celebrated Flood of El-'Arim,* which, according to Schultens and De Sacy, happened between the first and third centuries of our era, and by which no less than eight tribes were dispossessed of their territory, and compelled to emigrate.

NOTE 78.

"Ofor," or "Ofir," appears as the name of a city and district in the mountains of 'Omân, seated on their eastern side, near the sources of the 'Omân river, and within about a degree of the coast. Ptolemy mentions the Kottabani as inhabiting this region, and distinguishes them from their neighbours of the same stock, the tribes of Yérákh and Hadhóraum; the former adjoining them on the north, the latter extending southward of them to the Râs-el-Hád. The existing name of their town and district seems therefore to designate them as the descendants of the Yanktaunee Óphír: and this conclusion is strengthened by the mention made, in the writings of the elder Pliny, of the "Littus Hammæumt ubi auri metalla;" the adjoining coast of 'Omân, due east under Ofir, being still celebrated, in his time, for its traffic in native gold.

^{*} Sale's Prelim. Disc. seet. i. Lane's Selections from the Kúr'ân, p. 19.

⁺ The shore of Maham, one day's journey in length, which divides the mountain coasts between the Cape Músándám and the Râs-el-Hád. See Niebuhr, Descrip. de l'Arabie.

[‡] See Forster's Geogr. of Arabia, vol. i.

Patrick supposes the Cassanitis of Stephanus and Ptolemy to be the same in sense with Ophír; from the Arabic "Khazáneh" (خزانة), signifying a "treasure," in allusion to the gold for which Ophír was celebrated.

Note 79.

The name and tribe of this patriarch are recovered in the province of Kháulân, which borders on the Yaukṭaunee kingdom of Shĕbhau, to the north of Mârib, its capital. The locality of Kháulân, encompassed on every side by the settlements of Yaukṭaun, is an evidence that this region was named after the patriarch, and peopled by his descendants.*

Nicbuhr marks, in his map of Yemen, the small province of Khául, south-east of Sánặá, or Úzaul, about Lat. 15°, Long. 45°, and midway between the preceding Kháulân and the Straits of Bâb-el-Mandeb. The Khául of Niebuhr is the seat of the Cagulatæ of Pliny, and the Bení Khólan of Burckhardt; denominations identical with the name of Khawîlauh.

Note 80.

Traces of this tribe have been pointed out† in the *Iobaritæ* of Ptolemy, and the Bení Júbbâr of Niebuhr,‡ in the country of Ḥāshid-ú-Bekíl, south-east of Beysheh or Beysat Yaktán, in the direction of Mārib; as well as in the Bení Júbûb, the existing denomination of a tribe and district situated in the ancient *Katabania*, half-way between Sánăá and Zebíd.

Gesenius identifies the name with the Arab. يباب, desert, (Kânnús.)

^{*} See Niebuhr, Descr. de l'Arabie, part ii, sect. i. Forster's Geogr. of Arabia, vol. i.

[†] See Forster's Geogr. of Arabia, vol. i.

[‡] Descrip. de l'Arabie.

NOTE 81.

Of the Yauktaunee tribes noticed by Ptolemy, the most northern are the *Katanitæ*, a people bordering on Nejd, and placed by him immediately south of his *Zames Mons*,* where the Ishmaëlite tribes prevented their access into the province of Nejd.

Burckhardt mentions that the Kahtánees of the present day frequent these very parts periodically, for the sake of pasture; and that they are constantly repelled, on the side of Nejd, by the great Aéneyzeh tribe,† who have immemorially contended with them for the exclusive right of pasturage in that province.

Thus, from authorities both ancient and modern, it appears that the settlements of Yaukṭaun were bounded on the north by the mountains of Nejd, or the Mount Zames of the Greeks (peopled by the Masæmanes of Ptolemy, the modern Bení Shamân, or the tribe of the Ishmaëlite Mishmau'); whence it has been inferred that this is the Méshau of Scripture.;

The inference that Mount Zames, or Shamân, (idiomatic forms of *Masma* or Mishmau',) is the Méshau of Scripture, is confirmed by the fact that the whole habitable face of the country, from Mount Zames to Jebel Sabr (حبر) in the south-western angle of

^{*} By this name the ancients designated the great Nejd chain, which, beginning in the neighbourhood of Ramah, and of the desert of Woshem, runs in a south-westerly direction; the central point of the chain being about lat. 25°.

[†] See Note 124 to Section iii, Part iii.

[‡] Both "Méshan" and "Zames" have the appearance of being contractions from Massemanes, the Ishmaëlite tribe of Mishmau' (Sept., Masma), the inhabitants, according to Ptolemy, of the Zames Mons; and identical with the Bení Shaman, who, as we learn from Burckhardt, in conjunction with the Aéneyzeh, guard the pastures of Nejd against the intrusion of the Kahtánees.

the peninsula, is overspread, as of old, with Yaukṭaunce tribes and settlements.*

Note 82.

It is observable that the word באכה (rendered "[till] thou come") sometimes implies the progress of a route, and not the final or terminating point.†

It is a circumstance worthy of attention, in connexion with the sense in which the Text is viewed, as well by Gesenius as in the Arabic Version of Saadias, that M. Fulgence Fresnel‡ identifies this name with the Arabie ظفار, which is pronounced, in Southern Arabia, " Isfâr" (اسغار or السغار), and is a verv ancient maritime city, the seat of the Hemyerite Kings, in the province of Shahr (ﷺ), in the territory of Hazramaut, not far from the port of Mirbat, and exhibiting imposing ruins at the El-Jáuharí informs us that Zafâr is also the present day. name of a city of Yemen, and that a proverb was used in reference to it, "Let whose entereth Zafar, speak the Hemyer dialect:" the Zafáree onyx took its name from this place, as likewise the Zafáree wood used for fumigation. Firáuzabâdí, however, more accurately states that there were two cities bearing this name: the one near to Sánăá, where the onyx was found (probably the same as Saphar, the ruins of which are marked in Chesney's map, (about Lat. 14°, Long. 44° 30');

^{*} Forster's Geogr. of Arab. vol. i. This view appears preferable to that of Michaelis, who understands Méshau to be the Syriac Mayshon, and Arabic Meyshan, situated on the Shatt-el-'Arab at the mouths of the Euphrates and Tigris; although he is in some degree supported by Philostorgius, who affirms that a people called Mesenes inhabited the islands formed at the mouth of the Tigris.

[†] Compare Gen. x, 19; Ju. xi, 33; 1 Sa. xvii, 52.

² Journal Asiatique, séric 3, tom. v, p. 516, etc.

and the other near Mirbât, which produced the aromatic wood called kúst (قسط).

But perhaps the true etymology of "Sephaur" is to be found in the Arabic "Sibar" (بعبار), Lapides crassi, coacervati. Kûm. duri lapides, Jâuh.), of which the modern Jebel Sabr (بعبار) may be a singular: and, according to Bochart, Sephaur is the same as the Jibâl, or rather that part of the mountain country of Yemen, which was named, by the classical geographers, Climax mons, where Ptolemy has placed his Saphar and Sapharilæ. This district lies in the ancient Katabania, and in the midst of settlements of the sons of Yauktaun.*

Note 83.

Gesenius approves of the rendering of Saadias, who inserts this particle; and understands, by this mountainous tract, the chain of Nejd, between Mekkel and the Persian Gulf. It may equally, and perhaps with more reason, be taken to mean the chain of Yemen: and the Text would therefore appear to signify, that the Yaukṭaunee territory stretched over the whole south of the peninsula; beginning from the eastern extremity of the mountains of Nejd, passing from thence through 'Oman't to the south coast, and the lofty summits in the neighbourhood of the Bâb-el-Mandeb, and completing its compass along the high ranges of Yemen to the latitude of Mekkeh and Medíneh.

NOTE 84.

"The East" was the name generally given to the peninsula of Arabia by the Hebrews.‡

^{*} Jebel Sabr, according to Niebuhr (Descrip. de l'Arabie), is so fertile, that the Arabs say every variety of herbs is to be found there. It is inhabited by a hundred Sheykhs, for the most part independent.

[†] See Note 71 of this Section. ‡ Forster's Geogr. of Arabia, vol. i.

It is uncertain whether the name of the Arabian peninsula was derived from the Hebrew "'Araubhauh" (ערבד,"), "desert," or "Aérebh" (ערב,"), a word meaning, in Hebrew, as also in the language of the country, a multitude composed of different tribes;* which has always been the character of the population of Arabia. In Scripture, it is generally designated "Kédhém," "East," and "Ärez-Kédhém," "eastern land;" which was, in the first instance, applied to that part of Arabia lying east of Palestine, and inhabited by the descendants of Haughaur and Ketúrauh, and subsequently extended to that which lies more southward.

Note 85.

That mankind has been propagated from the East, is apparent from the increase of arts and sciences, which were in some measure perfected there, in times as ancient as any profane history can point to, and thence derived, as from a centre, to more remote parts of the world. The ripeness of literature, civil government, and the arts, amongst the people of the East, before they did so much as bud forth in Greece or Italy, and, it may be added, in Egypt either, is a demonstration, that these were the stock, and the other but slips or branches transplanted from thence. Nay, the state and grandeur of those Eastern countries, before Greece or Italy, or any other western people, had acquired the importance of a kingdom, shew, that the Orientals were the heirs of the world, and other nations but as colonics from them.*

^{*} Compare Note 17 of this Section.

⁺ Chesney, Euphr. and Tigr. vol. i, p. 654. See Gen. xxv, 6; xxix, 1; Ju. vi. 33; Je. xlix, 28.

[‡] Patrick's Commentary.

Note 86.

They continued to dwell in the mountainous regions of Armenia, where the ark rested, till they grew very numerous, and wanted room; and then descended into the plain.*

NOTE 87.

By this name we are to understand, not only that part of Assyria where Babylon stood, but all the country that bordered upon the Tigris, as far as the mountains of Armenia; from whence Nóaḥ and his sons are supposed to have descended, when the earth was dry. It is probable that they did not spread very far from thence at first, till they were multiplied; and then some of them came into this country, which Nóaḥ had inhabited before the Flood.†

Note 88.

In that low and fat soil, there was no stone, as is intimated in the Text. What cement was used to join the bricks together, does not sufficiently appear from the Authorized Version, which translates it "slime;" following, it is true, a great many of the Hebrews: particularly Kimchí, who says it was mortar, made of sand and lime. But there is more reason to think it is that which the ancients called asphaltus, a kind of pitch or bitumen (as Kimchí himself acknowledges some understand it) which is described by authors as being of a very glutinous nature, and was therefore used by Nóaḥ, with God's direction, for the building of the Ark. There was great abundance of it in Assyria, as Theodoret observes, produced from fountains which emitted it

^{*} Patrick's Commentary.

with the water. Strabo and Dion likewise affirm that it was a very powerful cement; and Herodotus says expressly, that the walls of Babylon were constructed with it, as do many others, both Greek and Roman authors, mentioned by Bochart.* It may also be added, that Arrian,† speaking of the Temple of Belus, as being in the midst of the city of Babylon, while he describes its vast proportions, notices that it was made of brick, cemented with asphaltus.‡

Babylon itself produces no bitumen; but there are two places in the Pashalik of Baghdåd where bitumen is found: the first is near Kerkúk, and too remote to come under present consideration; the next is at Ḥít,§ whence the Babylonians drew their supplies.|| The principal bitumen pit has two sources, and is divided by a wall in the centre, on one side of which the bitumen bubbles up, and on the other, oil of naphtha; for these two productions are always found in the same situation.¶

NOTE 89.

The Rabbins, as Patrick takes notice, consider these words to be addressed to the angels; and this is confirmed by the Arabic Version, which reads, at the fifth verse, "The angels came down to see," etc. Compare Note 49 to Section I. of this Part.

Note 90.

This clause is supplied by the Samaritan and Septuagint.

Note 91.—On the Tower of Baubhél.

The word is here understood in the sense of "confusion," from the verbal root בלל; see Note 27 to this Section.

^{*} Phaleg, L. i, c. 13.

⁺ Arrian, L. vii.

[‡] Patrick's Commentary.

[§] The Is of Herodotus. Hit is a town situated on the Euphrates, about thirty leagues to the west of Baghdad.

[|] Herodot. i, 179.

[¶] Rich's Memoir on the Ruins of Babylon.

Many circumstances concur to fix the general position of Babylon. The distances given by Herodotus from Is or Hít, and by Strabo and the Theodosian tables, from Seleucia; the traditions of the Orientals; their reports of its latitude, and the name of the surrounding district being called Bábil to this day; together with the extraordinary character of the ruins: all conspire to place the site of ancient Babylon at and about the present town of Hillah.

Herodotus describes Babylon as standing foursquare, in the midst of a vast plain; each side of the city measured one hundred and twenty stadia, and it was divided by the Euphrates into two parts.* In the centre of one division stood the temple of Belus, surrounded by a square which measured two stadia (one thousand feet) + each way; and in the midst of this enclosure arose the Tower, of solid masonry, and of the length and breadth of one stadium, the entire pile being composed of eight turrets or stages, built one upon the other in regular succession. The ascent was on the outside, which, winding from the ground, was continued to the highest tower, and was so broad, as to allow of horses and chariots passing each other, and even turning, upon it. Arrian calls it a stupendous and magnificent fabric, and says that it was situated in the heart of the city. And these writers generally agree that it was built of brick, and cemented with bitumen. Some say that there was an observatory at the top; and it may be inferred that the uppermost stories consisted more of masonry than of earth; but the lower chiefly of earth, which was retained in its place by a vast wall of sun-dried bricks, the outer part or facing of which was composed of such as had undergone the action of fire. Strabo says that the sides of the Tower were of burnt bricks.

Diodorus‡ adds that, on the summit, there was a statue of

^{*} Herodot. lib. i, cap. 178, 180.

⁺ Ibid. i, 181. See Strabo, xvi, 1, sect. 6.

[‡] Diodor. ii, 7, seqq.

Belus, which was removed by Xerxes, forty feet in height, and in an upright posture. It has been the practice to make the statues placed on the tops of buildings of such a height as to appear of the natural size when viewed from below; and, if this rule was followed in Babylon, the tower must have been of about the height of five hundred feet; for the statue itself, in order to be viewed from a convenient position, clear of the base, and admitting the retreats of the stories to be regular, must have been from six hundred to six hundred and fifty feet off; and, at that distance, a statue of forty feet in height would have appeared nearly of the size of a man. If it be admitted that the whole fabric was a stadium in height (about five hundred feet), as Herodotus is by some understood to mean, this would make it twenty feet higher than the great pyramid of Memphis: the Tower, however, from having a narrower base, would appear much more than twenty feet higher than the pyramid.*

The position of the Mújellabeh has been supposed by Major Rennell to agree with the description given, by the classical writers, of the Tower of Belus. The Mújellabeh,† called also "El-Maklúbeh," when viewed from the southward, meets the eye as a vast mountain of ruin, overlooking, in the majestic grandeur of its decay, the series of intervening mounds. It stands on the east bank of the Euphrates, and distant about five miles from the east suburb of Hillah.‡ It occupies an irregular square of great extent,§ and is composed of kiln-burnt and sundried bricks, rising to the height of one hundred and thirty-nine

^{*} Mignan's Travels in Chaldea.

[†] This word is properly "El-Múkellabeh" (المقلبة), but the Bedawce pronunciation softens the k into j. Both the names signify "overturned."

Rich says "full five miles distant from Hillah."-Mem. on Ruins of Babylon.

[§] The north side is two hundred yards in length; the south, two hundred and nineteen; the east, one hundred and eighty-two; and the west, one hundred and thirty-six.—Rich's Mem. on Ruins of Babylon.

feet at the south-west, whence it slopes towards the north-east to an altitude of one hundred and ten feet. Its sides face the four cardinal points. The west face, which is the least elevated, is the most interesting, on account of the appearance of building it presents. All the sides are worn into furrows by the weather; and in some places, where several channels of rain have united together, these furrows are of great depth, and penetrate a considerable way into the mound. The summit is an uneven flat, strewed with broken and unbroken bricks; those which are yet entire measuring thirteen inches square by three thick, while many of them exhibit the arrow-headed character. Pottery, bitumen, vitrified and petrified brick, shells, and glass, are all equally abundant. The principal materials composing this ruin are doubtless mud bricks baked in the sun, and mixed up with straw, as was the practice in Egypt.

Mr. Rich,* however, prefers to view the Birs Nimrúd as the remains of the primeval Tower of Baubhél: indeed, this gigantic mass constitutes, in his opinion, by far the most stupendous and surprizing of all the remains of Babylon; and if any building may be supposed to have left considerable traces, it is certainly, he thinks, the pyramid or Tower of Belus, which, by its form, dimensions, and the solidity of its construction, was well calculated to resist the ravages of time. The Birs is situated in the western desert, about six miles to the south-west of Hillah; and presents the appearance of a circular hill crowned by a tower, with a high ridge extending along the foot of it.

At the north end it rises, and there is an immense brick wall thirty-seven feet in height, and twenty-eight in breadth, upon it: this wall stands on the edge of the summit; and was to all appearance the face of one of the stages.† In the north-west side of the pile, a little below the summit, is very clearly to be seen part of another brick wall, precisely resembling the fragment

^{*} Memoir on the Ruins of Babylon.

⁺ Rich's Second Memoir.

which crowns the summit, but still encasing and supporting its part of the mound. This he considers to be an indication of another stage, of greater extent. The masonry is very superior; and the impression made by the appearance of the ruin is, that it was a solid pile, composed, in the interior, of unburnt bricks, and perhaps earth or rubbish; that it was constructed in receding stages, and faced with fine burnt bricks, having inscriptions on them, laid in a very thin layer of lime cement; and that it was reduced by violence to its present ruinous condition. The upper stories have been forcibly broken down, and the facing of fine bricks has partly been removed, and partly covered by the falling down of the mass which it supported and kept together. It is thought that the traces of four stages are clearly discernible;* and if we take the Tower of Belus to have been a stadium in altitude, assuming also the eight towers or stages which composed it, to have been of equal height, which is the opinion of Major Rennell, we ought to find traces of four of them in the fragment which remains, and the elevation of which is two hundred and thirty-five feet.

The summit of this vast mound is covered with huge fragments of brickwork, tumbled confusedly together; and what is most extraordinary, they are partly converted into a solid, vitrified mass. The layers are, in many places, perfectly distinguishable; but the whole of these fragments seem to have undergone the action of fire.†

The circumference of the base (not the lower one) measures seven hundred and sixty-two yards; and the actual form is oblong, the longest side being about two hundred and forty-eight paces. Around the whole, there is a quadrangular enclosure, as

^{*} See Buckingham's Travels in Mesopotamia.

[†] Benjamin of Tudela says that the Tower of Belus was destroyed by fire from heaven; which would lead to the inference that he had in view the vitrified masses on the summit of the Birs Nimrúd.

at the Mújellabeh,* but much more perfect, and of greater dimensions. There are vestiges of mounds all round the Birs to a considerable extent: but, at about one hundred yards from it, and parallel to its southern front, there is a high mound, almost equal in size to that of the Kaşr. The native tradition asserts that it was here Ibrahím (Abraham) was thrown into the fire by Nimrúd.†

In forming a conjecture on the original destination of the Birs, the relative situation of this mound should not be overlooked. The temple attached to the Tower of Belus must have been a very spacious edifice, ‡ and formed part of its quadrangular enclosure, of which it probably did not occupy more than one side, the three remaining sides being composed of accommodations for the priests and attendants, of course inferior in proportions to the temple. Allowing some degree of resemblance in other respects between the Birs and the Tower, the elevation observable round the former will represent the priests' apartments, and the above-mentioned mound, the temple itself.

The greatest circumference that the ancients have ascribed to the city walls is four hundred and eighty stadia: § the most moderate, three hundred and sixty. Strabo allows three hundred and eighty-five: and Quintus Curtius affirms that there was pasture and arable land within the enclosure, sufficient to support the whole of the population during a long siege. Although, therefore, no one of the ancient historians has positively fixed the spot where the Tower of Belus stood, yet, according to the dimensions which they have unanimously assigned to this vast

^{*} At the foot of the Mújellabeh, and about seventy yards from it, on the north and west sides, are traces of a very low mound of earth, which may have formed part of an enclosure round the whole.—Rich's Memoir on the Ruins of Babylon.

[†] Rich's Journey to Babylon in 1811.

[#] See Herodot. i, 183.

[§] Ihid. i, 178.

city, it is sufficiently apparent, that both the Birs and the eastern ruins will fairly come within its limits.

NOTE 92.

Patrick argues from the supposition that it was some of Khaum's apostate race who began this design of worldly aggrandizement, which the infidels of that age proved readily disposed to follow, and that they who retained the true religion, (from whom Abh-rauhaum descended,) were not of the number, to the credibility that these latter escaped the punishment here mentioned, retaining still their ancient seat, and the ancient language also; "which continued in the family of Heber, and was called Hebrew."*

^{*} Patrick's Commentary.

PART II.

SECTION I.

HISTORY OF ABH-RAUM "THE FRIEND OF GOD."

This [is] the genealogical line of Shém.

Shém [was] an hundred years old when he begat Arpácheshádh,¹ two years after the flood: and Shém lived, after he had begotten Arpá-cheshádh, five hundred years; and begat sons and daughters. So all the days² of Shém were six hundred years; and he died.

And when Arpá-cheshádh had lived an hundred and thirty-five years, he begat Keynaun: and Arpá-cheshádh lived, after he had begotten Keynaun, three hundred and three years; and begat sons and daughters. So all the days of Arpá-cheshádh were four hundred and thirty-eight years; and he died.

And when Keynaun had lived an hundred and thirty years, he begat Shéláh: and Keynaun lived, after he had

begotten Shéláh, three hundred and thirty years; and begat sons and daughters. [So all the days of Keynaun were four hundred and sixty years; and he died.

And when Shelah had lived an hundred and thirty years, he begat Aébher: and Shéláh lived, after he had begotten Aébher, three hundred and three years; and begat sons and daughters. So all the days of Shéláh were four hundred and thirty-three years; and he died.

And when Aébher had lived an hundred and thirtyfour years, he begat Pélégh: and Aébher lived, after he had begotten Pélégh, two hundred and seventy years; and begat sons and daughters. So all the days of Aébher were four hundred and four years; and he died.

And when Pélégh had lived an hundred and thirty years, he begat Re'ú:6 and Pélégh lived, after he had begotten Re'ú, two hundred and nine years;7 and begat sons and daughters. So all the days of Pélégh were [three] hundred and thirty-nine years; and he died.

And when Re'ú had lived an hundred and thirty-two years, he begat Serúgh:8 and Re'ú lived, after he had begotten Serúgh, an hundred and seven years; and begat sons and daughters. So all the days of Re'ú were two hundred and thirty-nine years; and he died.

And when Serúgh had lived an hundred and thirty years, he begat Naukhór: and Serúgh lived, after he had begotten Naukhór, an hundred years; and begat sons and daughters. So all the days of Serugh were two hundred and thirty years; and he died.

And when Naukhór had lived seventy9-nine years, he begat Térákh: and Naukhór lived, after he had begotten Térákh, an hundred and sixty-nine vears; and begat

sons and daughters. So all the days of Naukhór were [two] hundred and forty-eight years; and he died.

And when Térákh had lived seventy years, he begat Abh-raum" and Naukhór and Hauraun.

Now this [is] the history of Térákh.

Térákh begat Abh-raum and Naukhór and Hauraun. And Hauraun begat Lót.16 And Hauraun died before17 Térákh his father, in the land of his kindred, in Ur-Kasdím.18 And Abh-raum and Naukhór took them wives: the name of Abh-raum's wife [was] Sauráï,19 and the name of Naukhór's wife [was] Milkauh;20 the daughter[s] of Hauraun, the father of Milkauh and father of Iskauh.²¹ Now Sauráï was barren; she had no child. And Térákh took Abh-raum [and Naukhór]22 his son[s], and Lót the son of Hauraun, his son's son, and Sauráï and Milkauh²³ his daughters-in-law, the wives of Abh-raum and Naukhór his sons, and brought them out24 from Úr-Kasdím, to go into the land of Kená'an: and they came as far as Hauraun,²⁵ and dwelt there. So all²⁶ the days of Térákh were two hundred and five years;" and Térákh died in Hauraun.28

And YÁHAWEH said unto Abh-raum, ³⁰ Get thee away from thy country, and from thy kindred, and from thy father's house, unto the land which I shall shew thee: and I will render thee a great nation, and will bless thee; yea, I will make thy name great, and thou shalt be a blessing; I will, moreover, bless them that bless thee, and them that revile³⁰ thee will I curse, and by thee³¹ shall all the families of the land bless themselves.³² So Abh-raum went,³³ as YÁHAWEH had spoken unto him; and Lót went with him.

And Abh-raum was seventy-five years old when he went forth from Hauraun. And Abh-raum took Sauráï his wife, and Lót his brother's son, and all their wealth that they had acquired, and the persons that they had gotten³¹ in Hauraun: and they went forth to go into the land of Kenáʾan, and they came into the land of Kenáʾan. And Abh-raum passed through the land, unto the place of Shechém, unto the oaks of Móreh.³ And the Kenáʾanees dwelt³⁵ then in the land. And Yáhaweh appeared unto Abh-raum, and said unto him,³ Unto thy seed will I give this land. And he built there an altar unto Yáhaweh that had appeared unto him.

And he decamped thence, unto the mountain castward of Beyth-el; ³⁵ and spread his tents, [having] Beyth-el toward the sea, and 'Ai³⁹ toward the east: and he built there an altar unto Yáhaweh, and called upon the name of Yáhaweh.

And Abh-raum removed [his tents] continually toward the south.40

And [there] was a famine in the land: and Abh-raum went down into Egypt⁴¹ to sojourn there, because the famine [was] grievous in the land. And it came to pass, as he drew near to enter into Egypt, that he said unto Sauráï his wife, Behold now, I know that thou [art] a woman of fair countenance: it will therefore happen, when the Egyptians shall see thee, that they will say, This [is] his wife; so will they slay me, and keep thee alive [to themselves]. Say, I pray thee, [that] thou [art] my sister: in order that he⁴³ may confer benefits upon me for thy sake; and my soul shall live because of thee. And it came to pass, when Abh-raum was come into Egypt, that

the Egyptians beheld the woman that she [was] very fair. And the princes of Pharaoh⁴⁴ saw her, and praised her unto Pharaoh; and the woman was taken into Pharaoh's house. And he conferred benefits upon Abh-raum for her sake; and he had sheep and oxen, [even] very much cattle, and male-slaves and female-slaves, he-asses also, and she-asses,⁴⁵ and camels.

But Yáhaweh plagued Pharaoh and his house [with] great and sore ⁴⁶ plagues, on account of Sauráï, Abh-raum's wife.

And Pharaoh called Abh-raum, and said, What [is] this, [that] thou hast done unto me?⁴⁷ wherefore didst thou not tell me that she [was] thy wife? and⁴⁸ wherefore didst thou say, She [is] my sister? that [so] I should have taken her to me to wife: now therefore, lo, thy wife [is] before thee;⁴⁰ take [her] and go. And Pharaoh gave command [that an escort of principal] men⁵⁰ [should wait] upon him; who conducted him forth [honourably,]⁵¹ with his wife, and all that he had, and Lót with him.⁵²

So Abh-raum went up out of Egypt, he, and his wife, and all that he had, and Lót with him, into the south.⁵³ Now Abh-raum [was] very rich, in cattle, in silver, and in gold.⁵⁴

And he went on his journeys from the south unto Beyth-el, unto the place where his tent had been at the commencement, between Beyth-el and 'Aï, unto the place of the altar where he had sacrificed⁵⁵ at the first: and there Abh-raum called upon the name of YAHAWEH.

And Lót also, who went with Abh-raum, had sheep and oxen, and tents, very many: 56 and the land did not

sustain them, that they should dwell together; for their wealth was [so] abundant, that they could not dwell together. And [there] was a strife between the herdsmen of Abh-raum's cattle and the herdsmen of Lot's cattle: and the Kenávance and the Perizzee then dwelt in the land. And Abh-raum said unto Lót, I pray thee, let [there] not be contention between me and thee, or between my herdsmen and thy herdsmen; for we [are] kinsmen.⁵⁷ Behold, 58 [is] not the whole land before thee? separate thyself, I pray thee, from me: if [thou remove] to the left, then I will go to the right; but if [thou prefer to depart] to the right, then I will go to the left. And Lót lifted up his eyes, and beheld the whole plain⁵⁰ of Jordan, that it [was] all irrigated land,[∞] (before that YAHAWEH destroyed Sedhóm and Ghamórauh,) as the garden of YAHAWEH, and61 as the land of Egypt, till thou come unto Soghár. And Lót chose him all the plain of Jordan, and Lót decamped toward the east, and they were separated the one from the other; Abh-raum dwelt in the land of Kenáan, and Lót dwelt among the citics of the plain, and pitched his tents as far as Sedhóm.

Now the men of Sedhóm [were] very wicked, and [great] sinners against YAHAWEH.

And YAHAWEH said unto Abh-raum, after that Lót was separated from him, Lift up now thine eyes, and look, from the place where thou [art], on northward, and southward, and eastward, and seaward; for all the land which thou seest, to thee will I give it, and to thy seed, for ever. And I will make thy seed as the dust of the earth; that if a man be able to number the dust of the earth, thy

seed may also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it: for unto thee will I give it. And Abh-raum removed his tents, and came and dwelt by the oaks of Mámrä the Amoree, which [are] in Hébhr on; and there he built an altar unto Yáhaweh.

Now it came to pass, in the days of Amrau-phél⁷⁷ king of Shinaaur, and Ar'yôch king of Allausaur, and Idhaul king of Kádárú-l-'ômr⁷² king of 'Eylaum, and Tidhaul king of Gentiles: they made war with Bé-ráz⁷⁵ king of Sedhóm, and with Bi-resház⁷⁶ king of Ghamôrauh, and Shin-aubh⁷⁸ king of Adhmauh, and Shem-abher king of Zebhóim, and the king of Béláz⁸² (the same [is] Şoghár).

All these united [their forces] at the [low] plain of Siddim⁵³ (the same [is] the Salt Sea).⁸⁴ Twelve years they had served Kádárú-l-'ómr: and the thirteenth year they rebelled. And in the fourteenth year came Kádárú-l-'omr, and the kings that [were] with him: and they smote [the] Rephauims in 'Ashteroth-Karnaim,' and the Zúzím88 in Haum, and the Aimím89 in Shauwéh-Kiryautháim, and the Khôrees in their mountains of" Séir" unto Ail-Paur'aun," which [is] by the wilderness. And they returned, and came unto 'Eynmishpauts (the same [is] Kaudhésh), and smote all the country of the 'Amaulékees," and also the Amórees that dwelt in Hásas on-Taumaur." Then went forth the king of Sedhóm, and the king of Ghamórauh, and the king of Adhmauh, and the king of Zebhoim, and the king of Béláž (the same [is] Soghár); and arrayed battle with them in the plain of Siddim: with Kádárú-l-'ómr king of

'Eylaum, and Tidhaaul king of Gentiles, and Amrau-phél king of Shinaaur, and Ar'yoch king of Allausaur; four kings with the five.

Now the plain of Siddím [was] full of bitumen pits: and the king of Sedhóm and the king of Ghamórauh fled, and fell in there; and the remainder fled to the mountain.

So they took all the wealth of Sedhóm and Ghamórauh, and all their provisions, and departed. They also took Lót, Abh-raum's brother's son, and his wealth, and departed (for he dwelt in Sedhóm).⁹⁹

And one that had escaped came and told Abh-raum the Hebrew; who abode by the oaks of Mámrä the Ämóree, brother of Äshkól 2 and brother of Aunér, for they [were] confederate with Abh-raum. And when Abh-raum heard that his brother's son 3 was captured, he led out his trained [male-slaves that were] born in his house, three hundred and eighteen, and pursued after them unto Daun; and he divided himself against them by night, he and his slaves, and smote them, and pursued them unto Khóbhauh 4 which [is] to the north of Damascus. And he brought back all the wealth, and also brought back Lót his brother's son of and his wealth, and also the women and the people.

And the king of Sedhóm went forth to meet him, after his return from the slaughter of Kádárú-l-'ómr and the kings that [were] with him, unto the valley of Shauwéh (the same [is] the King's Valley"). And Málk-î-ṣédhéḥ¹¹² king of Shaulém¹¹³ brought out bread and wine: ¹¹⁴ and he [was] priest to the Mighty, the Most High¹¹⁵ [God]. And he blessed Abh-raum, ¹¹⁶ and said, Blessed [be] Abh-

raum of the Mighty, the Most High [God], Possessor of heavens and earth: and blessed [be] the Mighty, the Most High [God], who hath delivered thine adversaries into thine hand. And Abh-raum117 gave unto him a tithe of all.118 And the king of Sedhóm said unto Abh-raum, Give me the persons, and the wealth take unto thyself. But Abh-raum said unto the king of Sedhóm, I have sworn¹¹⁹ unto YAHAWEH, ¹²⁰ the Mighty, the Most High [God], Possessor of heavens and earth, that I will not take so much as a thread or a sandal thong,121 or [aught else of all that thou hast: that thou mayest not say, [It is] I have enriched Abh-raum. Not for me: only that which the servants have eaten, and the portion of the men who went with me, 'Aunér, Äshkól, and Mámrä; let them receive their portion.

After these things came the Word of YAHAWEH unto Abh-raum in a vision, saying, Fear not, Abh-raum: I myself [am] a buckler unto thee,122 thy exceeding much reward. And Abh-raum said, LORD YAHAWEH, what wilt thou give me? for I go away123 childless, and the inheritor of mine house is the Damascene äli'ézér.124 And Abhraum said, Lo, to me thou hast not given [any] seed; and behold, one of mine household [servants is] mine heir. And lo, the Word of YAHAWEH [came] unto him, saying, This shall not be thine heir; but [one]125 that shall proceed of thine own bowels, he shall be thine heir. And he brought him out abroad, and said, Look now toward the heavens, and count the stars, if thou be able to count them: 126 and he said unto him, So shall thy seed be. 127

Now Abh-raum128 put faith in YAHAWEH; 129 and he accounted it to him [for] righteousness: and he said unto

him, I [am] YAHAWEH, that brought thee out from Ur-Kasdim to give unto thee this land to possess it. And Abhraum said, LORD YAHAWEH, whereby shall I know that I shall possess it? And he said unto him, Take me an heifer three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon.131 And he took unto him all these; and cut them in two pieces through the middle, and placed the pieces of each opposite one another; but the birds he divided not. And when the birds of prey132 came down upon the carcasses, Abh-raum drove them away. And it came to pass, [as] the sun [was going] to set, a trance fell upon Abh-raum; and lo, a terror, and a great darkness, fell upon him. And he said unto Abh-raum, Know assuredly that thy seed 134 shall be a sojourner in a land not their own, and shall serve them, and they will opress them, four hundred years:135 and, moreover, the nation whom they shall serve [will] I judge; and after that, they shall go forth [and come] hither with great wealth. And [as for] thee, thou shalt go unto thy fathers in peace, and137 be buried in good old age. And [in] the fourth generation 138 they shall return hither: for the iniquity of the ämórees is not complete hitherto. And it came to pass, [when] the sun was set, that a thick darkness came on; and lo, a smoking furnace, and a flickering flame which passed between those divided [carcasses]. In that day did YAHAWEH solemnize a140 covenant with Abh-raum, saying, Unto thy seed have I given this land, from the river of Egyptin unto the great River, the river Euphrates: the Keynees,142 and the Ke-

nizzees,145 and the Kadhmonees,144 and the Khittees, and the Perizzees,16 and the Rephauim, and the Ämórees, and the Kená'anees,166 and the Gir'gaushees, and the Yebhúsees.

NOTES.

Note 1.

Bochart* conjectures this country to be the Arrapachitis mentioned, by Ptolemy,† as being a region of Assyria, bordering upon Armenia. This appears to have been the country of the Kasdees; and it has therefore been thought that the name properly signifies "the territory of the Kasdees" (from (קָנַבָּאָ, "boundary," and כֹשׁלֹר). Josephus‡ asserts that "Arphaxad gave to those who are now called Chaldæans the name of Arphaxadæans, he being their founder."

Note 2.

This period is supplied by the Samaritan: similar additions are made at verses 13, 15, 17, 19, 21, 23, and 25; where the last clause only, "and he died," is likewise given by the Septuagint.

Note 3.

The number "one hundred" is added, by the Septuagint and Samaritan Texts, to the years of the several patriarchs' lives, preceding the births of their sons.

Note 4.

The Septuagint Text is here followed; and it appears to have

^{*} Phaleg, ii, 4.

⁺ Lib. vi, cap. i.

¹ Antiq. i, 6, sect. 4.

been preferred to the Hebrew, by St. Luke, in the genealogical table given in his third chapter.

The Orientals represent this patriarch to have been the author of astronomy, as well as the founder of the city of Hauraun in Mesopotamia.*

Note 5.

This is in accordance with the Samaritan Text; which is likewise followed in verses 15, 17, 21, 23, and 25.

Note 6.

Patricides affirms† that, in Re'ú's time, both the Egyptians and Babylonians began to make images and to worship them.

Note 7.

By following here the Samaritan Text, which diminishes this period by one hundred years, there would be so sudden a reduction from the average ages of the preceding patriarchs, that it has appeared preferable to adhere to the common Text of the Hebrew and the Septuagint, and, consequently, to diverge from the reading of the additional clause as given by the Samaritan.

NOTE 8.

The Orientals, particularly the Persian author Khand-i-mír, affirm that idolatry was first introduced by Serúgh, who lived in Mesopotamia, where there still remains a city bearing his name, in Lat. 36°, 40′; Long. 39°, 20′. Bochart thinks that some of his descendants may have named it after the patriarch; and the Arabian geographer says it was near to Hauraun.

^{*} D'Herbelot, Biblioth. Orient.

[†] See Hotting. Smegma Orient. cap. 8, n. 16.

Abú-l-Faraj says: 'In the days of Serúgh, men set up many idols, out of which the devils gave forth marvellous signs and wonders.' Suidas affirms that he first began to celebrate every year the memory of famous men, after they were dead; and commanded them to be honoured as benefactors.*

Note 9.

The Samaritan, as well as the Septuagint, here reads "seventy" for "twenty;" but does not, with it, add "one hundred." the two words much resemble each other, the mistake might have arisen, either from a transposition, or from a partial erasure in a letter: viz., עשרים $\mathbf{z} = 20$. $\mathbf{z} = 20$. $\mathbf{z} = 70$.

Note 10.

Here the Samaritan Text would appear to have, through inadvertence, omitted the number "one hundred." It is also conceivable, how the number 60, which is represented by D, might have been mistaken, in consequence of a partial erasure, for 10, which is indicated by . For the same reason, it has appeared necessary to deviate somewhat from the Samaritan reading in the additional clause.

Note 11.

We are not to understand that the birth of Abh-raum took place when his father was seventy years old, but only that Térákh had no sons before that age, when Hauraun was born; for, as Patrick here observes, Abh-raum, though mentioned first, was the youngest of the three sons of Térákh; there being good

^{*} Patrick's Commentary. Hyde, Rel. Vet. Persar.

grounds to prove that he came sixty years after Hauraun, who was the eldest.*

The word signifies "father of loftiness."

NOTE 12.

The Syriac supplies the conjunction.

Note 13.

This name signifies "snorter," or "snorer."

Note 14.

This name appears to be identical with "Aharon," signifying "mountaineer:" they are both represented by the Arabic "Hárún."

NOTE 15.

The conjunction is supplied by the Septuagint and Syriac.

NOTE 16.

This word denotes a "covering," or "veil."

Note 17.

The Syriac reads, "during the lifetime of Térákh."

NOTE 18.

Chesney† mentions three places that bore the name of "Úr." The first, and that which he prefers to consider as the Úr of the Chaldees, is the *Orchoë* of Ptolemy,‡ near the Shatt-el-'Arab.

^{*} See Note 27 to this Section.

⁺ Exped. Euphr. and Tigr. vol. ii.

[‡] Eupolemus, as Bochart observes, places Ûr in Babylonia.

The others were the cities of Úrfah and Kalaat Sherkat, the latter of which lies on the west bank of the Tigris, between the greater and lesser Záb, about a degree below Nínewéh.

Patrick says that part of Mesopotamia which was next to Assyria was called the land of the Chaldees; founding his opinion upon an observation of Abarbanel, who says that Ur was in Mesopotamia, lying in the way from the Tigris to Nisibis: and in this he perhaps has in view the site of Kalaat Sherkat.* St. Stephen† makes Mesopotamia and the land of the Chaldees to be the same; and Ammianus‡ mentions an Ur in Mesopotamia, which, says Patrick, we have reason to think was the place from whence Abh-raum came; because from thence to Kena'an the way lay straight through Hauraun, but it did not do so, if he came from Babylonia: and no good reason can be given why he should go round about through Mesopotamia and Hauraun, when there was a shorter way through Arabia, if he came from Babylon.

Note 19.

Gesenius favours Ewald's conjecture, that this name signifies "contentious."

Note 20.

This word signifies "queen;" or, if it be taken in a Chaldee sense, "counsel."

NOTE 21.

Jonathan Ben 'Uzzíël says expressly, "Iskauh is the same as

^{*} That this was one of the most ancient cities of Assyria, the identification of the name of the king, found on its monuments and bricks, with that of the founder of the centre palace of Nimrúd, will be sufficient to prove.—Layard's Nineveh, vol. ii, p. 63.

[†] Acts vii, 2, 4.

[‡] Ammianus Marcellinus, lib. xxv, eap. 8.

[§] Gr. sect. 324.

[|] Gesenius' Thes.

Saurāi;" and with him Patrick agrees, affirming that she was Abh-raum's eldest brother's daughter, and sister to Lót. For Hauraun had three children, Lót,* and Milkauh, whom Naukhór married, and Saurāi whom Abh-raum married. That is, Hauraun dying, the two remaining brethren married his two daughters. For, if we should understand anybody else by Iskauh but Saurāi, there is no account of her descent, which, it is presumable, Moses would not have omitted; because it very much concerned his nation to know from whom they came, both by the father's and by the mother's side. It is no wonder she should have two names: the one she perhaps had received before they came out of Chaldea, and the other subsequently to that event.

Note 22.

It is evident, from the subsequent history, that Naukhór must have accompanied his father and brother from Ur to Hauraun.

Note 23.

In this verse, the Samaritan Text is followed.

NOTE 24.

This is the reading of the Samaritan and Septnagunt.

NOTE 25.

This name signifies "arid," the same as the Arabic --

Note 26.

This word is supplied by the Septuagint.

^{*} Verse 27.

† See Patrick's Commentary.

Note 27.

From this we learn when Abh-raum was born: for, if seventy-five years (which was Abh-raum's age when his father died, and he went from Hauraun)* be deducted from two hundred and five, it is evident that he was born when his father was an hundred and thirty years old; that is, sixty years after his brother Hauraun.

Note 28.—On the idolatry of Térákh called also Ádher.

Hyde† informs us that the Jews and all the Orientals state the Patriarch of the Faithful to have lived in the time of Nímródh. Abú Múḥammad Músta'fa‡ affirms that Nimrúd reigned in Es-Sawâd§ (that is, Bábil) the space of four hundred years: but Eusebius, who is more moderate, limits his reign to fifty-one years; and Hyde makes Abh-raum to have been born in the thirtieth year of his reign. El-Jenábí likewise says that Abh-raum's nativity took place at Kútha, in the province of Bábil and the territory of El-'Irâk, in the time of Nimrúd; and this appears to be the more generally received opinion of the Orientals.

It is said that Nímródh taught the Assyrians to worship fire; || and Úr of the Kasdees is supposed to have had its name from the "fire" there worshipped. 'It is well known,' writes Maimonides, I 'that our father Abh-rauhaum was brought up in the Sabian

^{*} Ch. xii, 1. + Rel. Vet. Persar. cap. ii, p. 36.

[‡] Abú Múhammad Músta'fa Ibn Seyyid Ḥasan El-Ḥuseyni, surnamed El-Jenābi, wrote a history intitled "El-Baḥr ez-zakhkhar" ("the overflowing sea"), which embraces the period from the creation to the year 997 of the Hijreh. This work is reckoned the most ample, of this kind, that the Múslims possess.

^{§ &}quot;The black" region; thus called, because the wandering Arabs, who occupy it, live in black tents, so that their encampments present a black appearance.

^{||} Chronicon. Alexandr., El-Mekín, Patricides. See Hottinger, Smegm. Orient. lib. i, cap. 8.

[¶] Mór. Nebhóch, part iii, ch. 29.

religion, according to the doctrine whereof, there is none other deity but the stars:* when he had attained the age of forty years, he recognized his Creator.'† Josephus relates that Abhraum had collected his theology from observation of the earth and sea, and the phenomena of the sun, moon, and stars, inferring that there must of necessity be some Superior Power to control and govern the creation.

D'Herbelot‡ affirms that the patriarch is always called, by the Arabians, son of Adher and grandson of Térákh; and he there-

* Sale informs us (Prelim. Disc. sect. i.), that the Sabians, or worshippers of the Ṣaubhau (host) of heaven, believe in one God, and produce many strong arguments for his unity: but they also pay an adoration to the stars, or the angels and intelligences which they suppose reside in them and govern the world under the Supreme Deity. They endeavour to perfect themselves in the four intellectual virtues, and offer many sacrifices, but eat no part of them, buruing them all. They abstain from beans, garlic, and some other pulse and vegetables (Abú-l-Faraj). As to the Sabiau Kibleh, or part to which they turn their faces in praying, according to Abú-l-Faraj, it is the North (see Note 7 to Section ii, Part i.): they go on pilgrimage to a place near the city of Hauraun in Mesopotamia, where great numbers of them dwell.

Thábit-Ibn-Ķúrrah, a famous astronomer, and himself a Sabian, wrote a treatise in Syriac, concerning the doctrines, rites, and ceremonies of this sect; from which, if it could be recovered, we might expect much better information than any taken from the Arabian writers.

Hyde, the great apologist of the Sabians, maintains (Rel. Vet. Persar.) that, although they regarded fire as sacred, whether celestial, as in the planets and meteors, or terrestrial, yet they did not render to it a divine worship; that they adored the Creator alone, and that with great devoutuess; exercising a scrupulous conscience in eschewing evil and doing good, and excelling most nations in piety. The Persians, from their reverence of fire, would not manufacture implements of metal, for fear of profaning the sacred element; as it was not lawful to extinguish it in water.

+ Yad Ḥazak. El-Jenābi, in his chapter on the life of Ibrahim, on the other hand, says, that the patriarch was only sixteen years old when he suffered persecution for asserting the unity of God, and was cast into the furnace (for so they translate "Ûr" of the Kasdees), as all Easterns agree, by the command of Nimrúd.

[#] Biblioth, Orient.

upon supposes the existence of two Térákhs, father and son, the latter of whom, the father of Abh-raum, was called also Adher. But this supposition does not appear to rest upon sufficient foundation, and it rather seems the more generally received opinion of the Orientals that Adher was but another name of Térákh.

Concerning Térákh, otherwise called Adher, Hyde observes* that his name is written, by the Persians, "Târúkh" (تارخ): thus, in the book Farhang-i-Jihângírí, we read, "Târúkh (تارخ) and Adhert (35), idol-maker." For they relate that Térákh was a great man, and in highest favour with the monarch, on account of his preparing the idols; being, by his profession, "búttarâsh" (رین تراش), a "sculptor of idols;" which was looked upon by the Assyrians as an highly honourable calling, and an art in which he was skilful beyond all others. This was not the business of an ordinary sculptor, nor was it the work of a merc carver in wood or stone; it was esteemed to be a divine craft, and one which required a profound knowledge of astrology, in order that suitable seasons as well as fit materials might be taken into account. The ancient Chaldæan astrologers believed that not only woods, but stones and metals, had a secret affinity to various planets, and partook in an especial manner of their several influences: in order that the idol, therefore, should be properly made, it was held to be an essential point, that it should be fashioned under an auspicious aspect of the heavens, and of the material appropriate to such or such a planet. The Orientals assert that Abh-raum often endeavoured to persuade his father to abandon the ancient superstition. Thus, Esh-Shahristání writes, that "he said to his father Adher, Worship

^{*} Rel. Vet. Persar.

[†] It may be observed, that Abh-raum's father is also called Zarah in the Talmúd, and Athar by Eusebius.—Sale.

thou not that which heareth not, neither seeth, nor can avail thee aught."*

Josephus gives as the cause of Térákh's removing from Úr-Kasdím to Hauraun, an opposition excited by the Chaldees of Mesopotamia, which took place in Úr: and this would seem to have been owing to the zeal which Abh-raum had displayed against the prevailing superstition; he is even said† to have set fire to the idol's temple. It is likewise stated by Múslim writers, that Ibrahím refused to continue his former vocation of selling images for Adher (or Térákh) his father, as well as opposing the astrology of the day and Sabaism; possibly also his skill in the celestial sciences may have given umbrage to the hierarchy of Babylon. It would appear, however, that Térákh was ultimately converted by the persuasions and arguments of his son: in consequence of which, he emigrated with Abh-raum to Hauraun, with the purpose of passing into the land of Kená'an, although he died on his journey thither.

Note 29.

It appears, from Acts vii, 2, 3, that Abh-raum had originally left Ur in consequence of a divine injunction, which is here repeated.

NOTE 30.

The Samaritan, Septuagint, and Syriac, read the word in the plural.

Note 31.

The Syriac adds, "and by thy seed."

^{*} Compare Kúr'àn, vi, 74. The idolatry of Térákh is expressly alluded to in Josh. xxiv, 2, 14.

⁺ Abú-l-Faraj, Hist. Dynast. p. 11.

Note 32.

Or "bless one another." The Jewish commentators understand the passage to signify, that the patriarch should be so prosperous, that, when men would wish well to others, they should use his name and say, "The Lord bless thee as he did Abh-raum;"* or, "May God bestow upon us favour and prosperity like as he hath bestowed upon Abh-raum."

Note 33.

The Syriac reads "did."

Note 34.

The word properly signifies "made;" i. e. "their property," as slaves by purchase, or such as had been born in their household, called "yelidh-bäith" (יליד בית).

Chesney is of opinion that, on quitting Hauraun, Abh-raum was accompanied by a considerable body of people, such as would form a large tribe in the present day. It is said that he came with an army from the region situated above Babylon, and reigned in Damascus, where a part of the town is still shewn, called the "Abode of Ibrahím;" and that, not long afterwards, he removed with his people to Kená'an.‡

NOTE 35.

The Syriac reads "Mámra," and the Samaritan, "Móra."

Note 36.

The verb is supplied by the Septuagint and Syriac.

^{*} Patrick's Commentary.

[†] Compare Gen. xlviii, 20.

[‡] Chesney, Exped. to Euphr. and Tigr. vol. ii, p. 64 Nicol. Damascen. lib. iv, Historiar.

Note 37.

This is the reading of the Samaritan, Syriac, and Septuagint.

Note 38.—On the site of Beyth-el.

Beyth-el, "the house of God," was situated, according to Eusebius, twelve miles north of Jerusalem, towards Shechém, on the confines of Aphráim and Bin-yaumín. Dr. Wilson describes it, under its present name of "Beytín," as being at a distance of half an hour from El-Birah. The ruins principally lie at the extremity of a low ridge, with a slight shelving on each side of it, and surrounded by higher ground. They consist of numerous foundations, and broken walls of no great height, and loose stones, some of which are of a considerable size. A large tank, about one hundred paces by twenty-five, is constructed in the regular Indian fashion, with its principal dam of large stones on the south, and with walls on the two sides, joining to this. It seems to have been fed, partly from the elevated ground contiguous to it, and partly from springs in its bottom. East of the ruins, and about a quarter of a mile distant from them, is the Búrj-Beytín, or "tower of Beyth-el."*

Note 39.

This word appears to signify a "heap of rubbish." + 'Aï lay a little east of Beyth-el; and both Eusebius and Jerome tell us that in their time were shewn some small remains of its ruins. Masius says that it was three leagues from Yeriho, and Beyth-el one from 'Aï.

^{*} Lands of the Bible, vol. ii.

[†] Gesenius' Thesaurus.

NOTE 40.

There appears much reason to think that the country called "the South," is the peninsula of Mount Sínaï, which contains excellent pasturage for cattle.*

NOTE 41.

The journey of Abh-raum into Egypt seems not to have been that of a single family. There was at the same time a great migration going forward of Phænicians moving out of their own country, through Arabia, into Lower Egypt, and thence along the African shore of the Mediterranean.†

NOTE 42.

The Septuagint render the verb, περιποιήσονται.

Note 43.

That is to say, "Pharaoh."

Note 44.—On the Pharaohs of Egypt.

The Hebrew "Phárặoh" or "Phárghoh" (פרעה), is none other than the Egyptian name of the sun, which is still retained in the Coptic "Pí-ré." In the Theban dialect, it is written Cppo , \ddagger and with the article, $\Phi\mathsf{cppo}$. It is probable, therefore, that the word was anciently pronounced *Pherroh*, with a broad sound, and a strong rolling of the τ . The Hebrews, not having any reduplication of the τ , would naturally substitute for this reduplication the strong guttural $gh\acute{ain}$ (V), which has a considerable affinity

^{*} Burckhardt's Travels in Syria, p. 560.

⁺ Sharpe's Hist. of Egypt, p. 15.

[#] Gesenius' Thesaurus.

to the R grasseillé of the French; and the broad pronunciation seems to be indicated by Wilkinson, who says, that, though the name was written Phrê, yet it was pronounced Phra, or Phrah.*

According to the genius of the Hebrew language, always giving to foreign words, when practicable, a Hebrew derivation, פרעה, would have been looked upon as synonymous with לְּבֶּרֶע "prince" or "chief," with the addition of the final "oh" = "on."1

It was the Egyptian custom to inscribe the name of the sun over the hieroglyphic title of the kings: and according to Wilkinson, the hawk and globe, emblems of the sun, are placed over the banners on the figures of the kings, in the sculptures, to denote this title, the adoption of which is attributed to the idea, that, as the sun was the chief of heavenly bodies, he was a fit emblem of the king, who was the ruler of all on earth; and it is one of the many instances of analogies which occur in the religious system of the Egyptians. Every Pharaoh had the title "Son of the Sun," preceding his phonetic nomen, which, in many instances, commenced with the name of Re, as in Remeses and others; and the expressions, "living for ever, like the sun," "the splendid Phré," are common on all obelisks and dedicatory inscriptions.

^{*} Wilkinson's Anc. Egyp. vol. iv, p. 287.

[†] Ges. Thes. p. 1129.

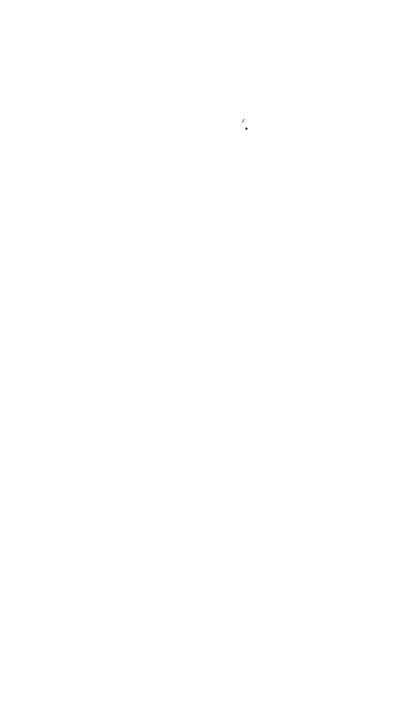
[‡] This word appears to be intended in the Φέρων of Herodotus, lib. ii, cap. 111.

[§] Anc. Egyp. iv, p. 287.

^{||} Wilkinson's Anc. Egyp. iv, 288. See his Hierog. Extracts, p. 8.

Great uncertainty evidently attends the Egyptian dynasties as given by Manetho, and it is not unlikely that some of them were contemporaneous. Being himself a priest, he was necessarily interested in making the line of kings appear as protracted as possible, and, after all, he may have laid them down, from the records preserved in the temple of Heliopolis, without a design of representing them as rigorously successive in point of time.

On these grounds, it appears desirable to discover, in the voluminous record



		Dioponus.	MANK
Early Egyptian kings.	ILERODOTUS. Menes. He protected Memphis by dams from the inundations of the Nile.	Mencs.	Menes (Thinite; Wilkinson says, apparently Theban according to the monuments) Athothis, built the palace at Memphis, and wrote anatomical books, being a physician 57 Kenkenes Venephes (Enephes or Venephres). A great plague in Egypt during this reign 23 Usaplaces Miebidus (Niches) 20 Semempses (Mempses). During this reign a terrible pestilence raged in Egypt 11 Bienaches
Dynasty of the Shepherd kings.	Eighteen Æthiop (Kúshce) kings.	Busiris. He is fabled by the Greeks to have been a son of Neptune and Libya, and to have been distinguished for cruelty. When Hercules visited Egypt, Busiris carried him to the altar to sacrifice him, but his victim, disentangling himself, sacrificed him in his turn. (See Lemprière's Dic.) Eight descendants; the last of whom bore the same name as the first. Twelve generations of kings.	Boethus (Bôchus). The earth is said in his time to have opened at Bubastis, when many people were killed. Czechos (Chús or Cechús). Under him, the bulls Apis in Memphis, and Mereis in Heliopolis, as likewise the Mendesian goat, were defined. Binothris, under whom it was enacted that women might hold the reins of government. (This was also a law with the Arahs). Thas If Sethenes 17 Thops (Aphiops), began to reign at the age of six years, and reigned until he completed his hundredth year. Wilkinson thinks him the same as Apôphis 91 Menthesunhis.
	Nitôcris.		same as Apôphis 91 Menthesuphis 1 Nitôcris 12
	Mœris, excavated the lake Mœris.	Myris, dug the lake above Memphis.	Nephercheres. Fabulists report the
Native line restored.	Sesostris, the great conqueror. Pherôn (prob. Pharaoh).	Sesobsis I., the great conqueror. Sesobsis II. Actisanes the Ethiopian. Mendes, an Egyptian, built the Labyrinth as a tomb for himself. Interregum of five generations.	Nile to have flowed with honey Sesochris, who was of a gigantic estature (seven feet six inches in height) Cheneres Nile to have flowed with honey Sesochris, who was of a gigantic estature (seven feet six inches in height) 48 Cheneres
Nati	A Memphite (Gr. Proteus).	Cetna or Cetes (Proteus).	
he Dynasty.	Rhampsinitus. This king is remarkable for having built monuments and erected statues; he was distinguished for his riches in alver, and built treasuries. (Compare Exod. i, 11.)	Rhemphis. Seven kings, during whose time the name of the river was changed from Ægyptus to Nilus. (This seems to argue a change of dynasty. Compare Exod. i, 8).	Necheróphes. In his reign the Libyans revolted from the Egyptans. (Compare Exod.; 10) 28 Tosorthus (or Sesorthus), called Aselepius by the Egyptians, from his medical skill. He introduced the mode of building with hewn stone, and patronized literature . 20
Apparent change in the Dynasty.	Cheops, built the great pyramid, and differed from his predecessors by his great wickedness. He imposed forced labour upon the Egyptians. He reigned fifty years. His brother Chephren built the second pyramid, and reigned fifty-six years. [During these hundred and six years, reat cruelty was exercised upon the people, and the temples were closed. These two kings were so hated, that the Egyptians would not mention their names, but called the pyramids after a certain shepherd Philition, who fed flocks in that country.] Mykerinus, son of Cheops, a good king.	The eighth was Chemnis the Memphite, built the great pyramid, and reigned fifty years. Cephren, his brother, reigned fifty-six years. Mykerinus, son of Cheops.	E. (Achthoes, very cruel, was seized with madness, and afterwards ਜੋ killed by a crocodile

110.	Reigned yrs.	ERATOSTHENES. Reigned yrs. 1. Menes (Theban)	B.C. 2320
		2. Athothes, by interpretation "Hermogenes"	
		4. Diabies (Philetærus) 19 5. Pemphos (Somphôs) called Heraclides	Abh-raum visits Egypt during the famine
Shepherds, tuschius.	Cartes. The Shepherds founded u city in the Sethroite nome, from whence they invaded and conquered all Egypt (according to Wilkinson's conjecture, Lower Egypt)		
Fifteenth Dynasty of Shepherds, or Seventeenth of Eusebius.	Béôn (Bnôn)		
Fifte	Archles	20. Apappus, or "Maximus" (the giant), one hour less than . 100	
		21. Achescus Ocaras 1 22. Nitôcris, widow of the last 6	
Twelfth Dyn.	Sesostris, a great conqueror, and of giant stature (six feet ten inches in height) 48 Lachares (Lamaris) built the Labyriuth as a tomb for himself 8 Ameres 8 Ameros 8 Ameros 8 Skemiophris (his sister) 4	6. Tægar-amachus Momchfri the Memphite, called a man re- dundant in his members . 79	Yóseph is set over the land of Egypt
		10. Anopphis, which is a "common son" 20	
	Soris 29 Suphis, built the great pyramid. He was arrogant toward the gods, and wrote a sacred book 63	11. Sirius, or "the son of the cheek" 18 15. Saophia, "comastes," or, according to some, "chrematistes" 27	Moses born . 1671
Fourth Dynasty	Suphis U 66	16. Saophis II 29	Exodus 1491
	Mencheres 63	17. Moscheres, or "Heliodotus" . 81	

Reigned yrs.	ERATOSTHENES. Reigned yrs 1. Menes (Theban) 65	B.C. 2320
	2. Athothes, hy interpretation "Hermogenes" 61	,
	4. Diabies (Philetærus)	Abh-raum visits Egypt during
founded a one, from and con-cording to be. Lower 19		
To Eusebius 40) 1	20. Apappus, or "Maximus" (the giant), one hour less than . 100	
	21. Achescus Ocaras	
Negro, and of the Laby- solvest 6 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5 5	6. Togar-amachus Momchiri the Memphite, called a man re- dundant in his members 74	Yóseph is set over the land of Egypt 1715 Burial of Yánkobh . 1689
nasty.	10. Anoyphis, which is a "common son" 20	
Apparent change in the Dynasty. Parameter of pook of pook of the cook of the	11. Sinus, or "the son of the check". 18. Saophis, "comastes," or, according to some, "chrematistes". 27.	
Apparent .	16. Saophis II. 20	Exodus 1491
63	17. Moscheres, or "Heliodotus" . 31	

Note 45.

In this verse, the Samaritan Text has been followed.

Note 46.

The Septuagint read, έτασμοῖς μεγάλοις καὶ πονηροῖς.

Note 47.

The Syriac has "unto us."

NOTE 48.

The conjunction is supplied by the Samaritan and Syriac.

of the Egyptian historian, some traces by which to identify the scattered branches of the royal lineages, and to reconcile them with the lists as given by other historians, Herodotus, Diodorus, and Eratosthenes. Wilkinson (Anc. Egyp. vol. i, p. 35) allows that "mauy of the dynastics are questionable," and that "from Menes to the eighteenth, or at least to the sixteenth dynasty, there is great obscurity, and Manetho's work is unsatisfactory, both in the number of monarchs who reigned, and in the names of the dynasties." Major Felix conjectures (as Wilkinson thinks, with great probability), that the sixteenth and seventeenth dynasties, according to the lists derived from the monuments, are the twelfth or twelfth and thirteenth of Manetho; and the latter author thinks the intermediate dynasties between the thirteenth and eighteenth may have been interpolated, or were contemporary in Lower Egypt. (Anc. Egyp. i, 36.)

These opinions, from one who has given much time, with peculiar advantages, to the study of this subject, are at least sufficient to justify the theory above suggested, that Manetho's dynasties, while they may have been a generally faithful copy of various Egyptian records, are not to be understood as succeeding each other in chronological order; and there are such remarkable indications of identity in the disconnected parts of the list, that a reference to the annexed table may perhaps be thought to throw a little more harmony into the discordant mass of the several authorities.

[See the Table facing.]

Note 49.

These two words are given by the Septuagint.

NOTE 50.

The Hebrew אנשים, and Greek ἄνδρες, used by the Septuagint, often bear this meaning.

NOTE 51.

The Septuagint reading, συμπροπέμψαι αὐτὸν, conveys this sense.

Eusebius* quotes Josephus, in order to shew that Abh-raum was held in high esteem by the Egyptians as a man of science and learning. This latter writer observest that Berosus speaks of the patriarch, when he mentions that, "in the tenth age after the deluge, there was a certain righteous man among the Chaldæans, and skilled in astronomy; who also discoursed in Egypt on that science:" and he further adds,‡ that he was held in high esteem for these discourses, in which he displayed his great knowledge and power of conveying instruction, and communicated to the Egyptians the sciences of arithmetic and astronomy, which had been previously unknown to that people, although they were cultivated by the Chaldmans. It would appear, however, that astrology is here intended, rather than what is now understood by astronomy. Eusebius likewise cites Eupolemus, to the effect, that the patriarch was familiarly conversant with the Egyptian priests at Heliopolis, where he went, in consequence of the famine in the land of Kená'an; || it was there he imparted

^{*} Præp. Evang. lib. ix, c. 16.

[‡] Ibid. cap. 9.

^{||} See Patrick's Commentary.

⁺ Antiq. lib. i, cap. 8.

[§] Præp. Evang. lib. ix, c. 17.

to them a knowledge of the Chaldman system of arithmetic and astronomy, during a period of five years, and then took his departure, accompanied by Lót.*

Note 52.

This addition is made from the Samaritan, with the Septuagint, Editio Grabii.

Note 53.

The Septuagint render "the South" by "the desert." It is probable that Abh-raum now took his journey into Palestine by the peninsula of Mount Sinaï, returning home by Sinaï and Petra, which was a usual route between the two countries.†

Note 54.

The ancient Egyptians derived a source of wealth from the gold-mines in the desert of the Upper country. Their position, still known to the Arabs, is about south-east from Baheyreh a village opposite the town of Edfú,‡ and at a distance of nearly ten days' journey from that place, in the mountains of the Bisháríyeh; they are placed, by Arabian authors,§ at Gebel Ollágí, a mountain situated in the land of Begá; and this last name points to the Bisháríyeh desert, being still used as the designation of the tribe occupying it. The gold lies in veins of quartz, in the rocks bordering an inhospitable valley and its adjacent ravines; and the difficulty of extracting it appears to have been very great: in the time of Abú-l-Fidá, these mines only just covered their expenses, and have never been worked since they were abandoned by the Arab Khalífehs. According to

^{*} Chesney's Euphr. and Tigr. vol. ii, p. 64.

[†] Sharpe's Egypt. ‡ Apollinopolis Magna, Lat. 24° 58'.

[§] El-Idrísí, Ibn-Şa'id, Abú-l-Fidá.

Agatharchides' account, the toil of extracting the gold was immense: it was separated from the pounded stone by frequent washings, and this process appears to be represented in the paintings of tombs executed during the reigns of ancient Pharaohs. We have no positive account of their first discovery, but it is reasonable to suppose they were worked at the earliest periods of the Egyptian monarchy; and the total of their annual produce is stated, by Diodorus,* to have been recorded in a temple founded by a monarch of the eighteenth dynasty. This author likewise informs us that an immense sum was annually produced from the silver mines of Egypt, amounting to three thousand two hundred myriads of minæ. Besides these, there were valuable mines of copper, lead, iron, and emeralds, all of which still exist in the deserts of the Red Sea.

That the riches of the Egyptians were very great, is proved by the appearance of the furniture and domestic utensils, and by the quantity of jewels of gold, silver, precious stones, and other objects of luxury in use among them in the earliest times; their treasures became proverbial throughout the neighbouring states, and a love of pomp and splendour continued to be their ruling passion till the latest period of their existence as an independent state.†

Note 55.

The verb עשה, as well as the Greek ποιεῖν, frequently has this sense.

Note 56.

These two words are supplied by the Syriac.

^{*} Lib. i, 49; on the authority of Hecatæus.

[†] Wilkinson's Anc. Egyp. vol. i.

Note 57.

The word אנשים here qualifies the sense of אחים.

NOTE 58.

The Septuagint and Syriac supply this word.

NOTE 59.

is rendered περίχωρος, by the Septuagint. The Hebrew word signifies a "circle;" and appears to denote the extent of country about the Jordan as far as the horizon; and which is at present called El-Gháur.

NOTE 60.

A fruitful and pleasant country, says Patrick, well watered by the streams of Jordan, which, in many windings and turnings, ran through it, and at some times overflowed it, making the ground very rich. Therefore Moses compares this valley to the Paradise of Aédhen, (as we are to understand "the garden of YÁHAWEH,") which was well watered by a river running through it; and to the land of Egypt, which is fattened by the overflowing of the Nile, as this was by the overflowing of the Jordan. This river is dark-coloured and rapid; and daily pours about six millions and ninety thousand tons of water into the Dead Sea. It continues low during winter, and, like the Euphrates, begins to increase towards spring. The change becomes very perceptible during March,* in April there is a further increase, and it is probably at its highest during harvest or about the middle of May, when augmented by the melting of the snows from Lebanon.+

^{*} Irby and Mangles forded it on the twelfth, and swam their horses across the same place on the twenty-fifth of March.—Travels, pp. 304, 345.

[†] Chesney, Exped. to Euphr and Tigr. vol. i, p. 401.

NOTE 61.

The conjunction is inserted from the Septuagint and Syriac. These two versions read "God," instead of "Yáhaweh," in this verse: and, for "the garden of Yáhaweh," have "the paradisc of God."

NOTE 62.

The influence of the word "very" extends to "sinners:" to render this sensible in the translation, it is necessary to insert a supplementary term before the latter word.

Onkelos explains "wicked," of covetousness and extortion, and "sinners," of the depravity of their manners.

NOTE 63.

He dwelt now, it is likely, upon the mountain which was on the east of Beyth-el, where he had pitched his tents before he went into Egypt,* and to which he had returned when he came from thence:† which gave him the advantage of a fair and long prospect of the country every way.‡

NOTE 64.

The Septuagint here add, "and to thy seed for ever."

NOTE 65.

The Syriac supplies this word.

From ch. xxiii, 17, 19, it appears that Mámrä had given his name to the district, which was one well known.

^{*} Ch. xii, 8.

⁺ Verses 3, 4, of this chapter.

[‡] Patrick's Commentary.

Note 66.

This name, which signifies "companionship," appears to have been given in consequence of the familiar intercourse there maintained between God and the patriarch. It was there he made the solemn covenant with him;* there he visited him, gave him the promise of a son, and received his intercessions in behalf of the cities of the plain;† there, in all probability, he changed his name, in token of the future fulfilment of the promises; and there he accounted his faith for righteousness, in consequence of which the patriarch was called "the friend of God."‡ Hébhr'on§ is, accordingly, to the present day, known by the name of "El-Khalil," "the friend;" an abbreviation of its fuller designation of "Mesjid Ibrahím Khalíli-llah," "the oratory of Ibrahím the friend of God."

Note 67.

This name seems to be compounded of "amr" (אמר), signifying "word" or "command," and "phaulál" (פלל), in a contracted form "phél," to "execute judgment," or to "judge:" implying that the monarch is the fountain of authority and judicial power.

Onkelos calls this king "King of Baubhél."

NOTE 68.

The Samaritan, Septuagint, and Syriac, supply the conjunction.

^{*} Ch. xv. † Ch. xviii. ‡ James, ii, 23.

[§] Abú-l-Fidá (Syr. p. 87) also calls it "Beyt Ḥebrún;" which is not to be confounded with the "Ḥebrân" mentioned by Burckhardt as situated in the Ḥauran.

^{||} Compare 2 Chr. xx, 7; Isa. xli, 8; Ja. ii, 23.

Note 69.

Jo. Simonis* interprets this name as signifying "great lion," from the Hebrew and Aramæan "Arí," "lion," and the Assyriaco-persic termination "och," as in "Nisr'och," "great eagle."

NOTE 70.

This region appears to have lain between Babylon and Elymaïs.

Note 71.

The conjunction is supplied by the Syriac.

Note 72.

This name may be understood to signify "troubler of the age:" from the Arabic كَدُر, n. a. كَدُر, Incommodis et adversæ fortunæ casibus turbata fuit vita (Golius), and عمر, vita (Kâmús), spatium temporis longum (Freytag).

NOTE 73.

The Greeks make Elymaïs to be a province neighbouring to Susiana and Media, on the east of Babylon. Saadias renders it Khúzistán; which is confirmed by the observation made by Müller,† that 'Eylaum answers to the Pehlevee Airyama, which is Khúzistán.

According to Hyde, † 'Eylaum is the most ancient biblical

^{*} Onom. p. 567.

⁺ Journal Asiatique, 1839, vii, p. 299.

[‡] Rel. Vet. Persar. p. 422.

name of Persia; whence the Persians were called the sons of 'Eylaum the son of Shém.* Since therefore the proper seat of 'Eylaum, and that which took its name from him, was Elymaïs, his descendants appear to have moved eastward into Media and Persia; but as the descendants of 'Eylaum are not mentioned in Scripture, we have not much light upon this subject. It appears that the Persians are called, in the Armenian language, Semazik, that is, Shemites. But the region of 'Eylaum, or Elymaïs, where he first fixed his seat, is properly the western part of Media, or rather, it lies to the west of Media itself. For the Medes, or the sons of Maudháï the son of Yéphéth, were somewhat more to the east; and, although sprung from a different founder, yet they used the same language. To the east of both these still were the Persians properly so called, who inhabited the province of Párs, eastward of Media.

Note 74.

Gesenius suggests a western people, in accordance with ch. x, 5.

NOTE 75.

This name seems to be a contraction of "Ben-ráặ," "son of evil." The Septuagint read Βάλλα, perhaps for "Bá'al-ráặ," "lord of evil."

NOTE 76.

"Bi-resháň," in the same manner as "Bé-ráň," appears to be a contraction of "Ben-résháň," "son of wickedness."

NOTE 77.

The conjunction is supplied by the Samaritan, Septuagint, and Syriac.

^{*} Bar Bahlúl.

Note 78.

The name signifies "father's tooth."

Note 79.

This word denotes "redness."

Note 80.

"Shem-äbher" means "high-soaring;" from מול altus fuit, and "äbher" (אבר), a "pinion."

Note 81.

This name signifies "Does" (dorcades); which animals may have abounded in the neighbourhood of the city. It was perhaps originally Beyth-Zebhóïm, "the house" or "place of does."

NOTE 82.

"Béláặ" signifies "engulfing." Jerome says the city was so called from having been three times destroyed by an earthquake. Eusebius informs us that, in his time, it was inhabited, and had a Roman garrison.

Note 83.

Gesenius understands this word as being the same as the same as the Arabic and, pl. so, a wadí filled with rocks and stones, so as to be difficult to pass.

Note 84.—On the Salt Sea, or Lake Asphaltites.

The southern division of the Lake Asphaltites is here intended, as will appear in a subsequent Note.*

^{*} See Note 105 to Section ii of this Part.

The waters of the Dead Sea are exceedingly salt, far beyond the saltness of the ocean, and hence it is called "the Salt Sea:" this saltness of the waters may be in part accounted for by the circumstance, that the mountains bordering on the southern side arc full of rock salt, which is washed off by the winter rains, and carried down into the lake.* Its total length is about fifty miles, and its breadth, east and west, about twelve. Its depth is very great, the soundings, in many places, giving more than three hundred fathoms.† The colour of its waters near the shore is a dark bottle-green, but its general surface is of a very dark blue.‡ This great expanse of waters occupies a singular chasm, formed by lofty cliffs of limestone, which rise to about one thousand five hundred feet above the western, and nearly two thousand five hundred feet on the eastern side of the Ghaúr. Its dreary and forbidding aspect has caused it to be likened to a lake of molten lead in a vast caldron; and the deep and precipitous valleys, and the masses of bare and shattered rocks, which enclose it, together with the solitude which prevails, render this region one of the wildest on the face of the earth. It well merits the name of the Dead Sea; for it has now been satisfactorily ascertained that no creature can inhabit its saline waters, and the Arabs say that there are no fish in this sea. The few shell-fish found on the shore belong to fresh-water species, and have doubtless been carried down by the Jordan. The non-existence of the finny tribes accounts for the absence of such aquatic birds as prey upon fishes; whilst the noxious character of the waters prevents the growth, on the shores, of those rushes, reeds, and osiers, amongst which birds of other kinds might be found. There is,

^{*} Burckhardt's Travels in Syria, p. 393.

[†] Mr. Moore's Examination of the Dead Sea.—Royal Geographical Journal, vol. vii, Part ii, p. 456.

[‡] Wilson's Lands of the Bible, ii, 22.

[§] Chesney, Euphr. and Tigr. vol. i, p. 402.

however, nothing of the nature of a miasma, in the exhalations which arise from the surface, and the idea that birds are unable to fly over it is erroneous.*

Burckhardt mentions that, about the ford which divides the upper from the lower lake, the water is so strongly impregnated with salt, that the skin of the legs of those who wade across it soon afterwards peels entirely off;† yet it appears that Dr. Pococke swam in another part of the lake for nearly a quarter of an hour, and felt no kind of inconvenience. The water he described as very clear, and having brought away a bottleful of it, he had it analysed, and found it to contain no substances besides salt, and a little alum.†

The sulphur, nitre, and asphalt, which abound there, indicate a volcanic region; and there are frequent eruptions of a bituminous matter from the bottom of the lake, which seem to argue a subterraneous fire. Hence, probably, the belief of the ancients, that the cities of the plain were burning even after the days of the apostles.§ This phenomenon still continues, for masses of bitumen, occasionally bubbling up from the bottom, as soon as they touch the surface, and come in contact with the external air, burst with great smoke and noise, and disperse themselves in a thousand pieces; while, at a distance from the shore, these eruptions are supposed to discover themselves in columns of smoke, which are now and then observed to arise from the lake.|| The Arabs affirm the bitumen to come from a mountain which blocks up the passage along the eastern Gháur, and which is situated at about two hours south of Wádí Mójib. They pretend that it oozes from the fissures in the cliff, and collects in

^{*} Wilson's Lands of the Bible, vol. ii, p. 22.

[†] Travels in Syria, p. 393.

[‡] See Pococke's Travels, vol. ii, Part i, ch. 9.

[§] Compare the Epistle of St. Jude, verse 7.

^{||} Shaw's Travels.

large masses on the rock below, where it gradually increases and hardens, until it is rent asunder by the heat of the sun, with a loud explosion, and, falling into the sea, is carried by the waves in considerable quantities to the opposite shores.* Occasionally, it forms a large mass like an island, which is broken up, and sold by the Arabs.†

The sale of the asphalt, in ancient times, produced a considerable revenue;‡ and it continues to be collected by the inhabitants of the western shore.§ The bitumen is in all probability accompanied from the bottom with sulphur, as both these substances are found promiscuously upon the shore; || and the latter is precisely the same with common native sulphur. The former exhales an offensive odour, which is perceived at some distance from the lake.

The Arabs speak of the spurious pomegranate-tree, producing a fruit exactly like that of the pomegranate, but which, on being opened, is found to contain nothing but a dusty powder: this, they pretend, is the Sodom apple-tree; other persons, however, deny its existence. It is certainly not the 'osheyr, which is described by Burckhardt¶ as bearing a fruit of a reddish yellow colour, about three inches in diameter, which contains a white substance, resembling the finest silk, and enveloping some seeds. The Arabs collect the silk, and twist it into matches for their firelocks, preferring it to the common match, because it ignites more readily. More than twenty camel-loads might be annually procured, although, at present, the greater part of the fruit rots

^{*} Burckhardt's Syria, p. 393.

[†] Chesney, Euphr. and Tigr. vol. i.

[‡] Diodorus, lib. ii, c. 29. Strab. xvi, p. 764.

[§] Burckhardt's Syria.

^{||} In the northern Gbaur, pieces of native sulphur are found at a small depth beneath the surface, and are used by the Arabs to cure diseases in their camels. —Ibid. p. 393.

[¶] Ibid. p. 390.

on the trees. On cutting into the thick branches of the 'osheyr, a white juice exudes, which is collected by putting a hollow reed into the incision; the Arabs sell the juice to the druggists at Jerusalem, who are said to use it in medicine as a strong cathartic.*

NOTE 85.

This war first commenced while Abh-raum was still at Hauraun, in his seventy-first year. † The Assyrians made a hostile inroad, and imposed a tribute on Palestine and Syria; this was paid during twelve years, but a rebellion in the thirteenth caused a fresh invasion.

Note 86.

The word is rendered "giants" by the Septuagint and Syriac, as also by the Targúm of Onkelos.

This people, who dwelt beyond Jordan, were of a gigantic stature, and seem to have comprehended other nations, as the Aimím, Zamzúmmím, and 'Anaukím.‡ The valley of Rephauím§ appears to have received its name from those who lived on the hither side Jordan, i. e., the 'Anaukím, situated to the southwest of Jerusalem, towards Beyth-léhém; as likewise in Gáth, in David's time, some remnants of these giants survived.

NOTE 87.

'Ashtoreth (or Astarte) was the name under which the Phœnicians worshipped the moon, which they identified with Venus, and associated with the planet of that name. It appears that the

^{*} It is the same plant that is called 'Oshúr by the people of Upper Egypt and Nubia.

[†] Abú-l-Faraj, Hist. Dynast. p. 11.

[‡] See Deut. ii, 10, 11, 20.

[§] Isa. xvii, 5.

^{|| 2} Sam. xxi, 16-22; 1 Chr. xx, 4-8

images of this object of their superstition were represented with horns, whence the name of this city of Baushaun, "'Ashtoreth of the two horns," about Lat. 32°, 47′; Long. 36°, 14′. Its modern name is Mezáreyb.

Gesenius thinks the derivation of the word to be from the Persian ästér (אָסְתַּת), sitárah (מיזוֹנֶשׁ), "a star;" principally the star Venus: so that the name by which Astarte is mentioned by Herodian,* viz., 'Αστροάρχη, would correctly indicate its origin.

Note 88.

Onkelos renders this word "mighty."

Gesenius thinks the Zúzím possibly the same as the Zamzúmmím; they are placed about Lat. 32°, 5′; Long. 36°.

Note 89.

The root of this word denotes "terror," implying, probably, the emotion which these barbarians sought to excite in their enemies. They appear to have occupied the eastern vicinity of the Dead Sca.

Note 90.

This name signifies "the plain of Kiryautháim" or "of the two towns."

This city lay to the east of the Salt Sea, in Lat. 31°, 48′; Long. 35°, 48′, ten miles westward from Meydhebhau (or Medeba); it afterwards belonged to Síhon King of Ḥeshb'on.‡

Note 91.

This very ancient people appear to have inhabited the caverns

^{*} Lib. v, 6, sect. 10.

⁺ This dual form occurs in several names of towns, mentioned by Burckhardt, as "Es-Sanameyn" (الصنعيرية) "the two idols," in the neighbourhood of Damascus.—Travels in Syria, p. 55.

[#] Compare Nu. xxxii, 37; Jos. xiii, 19.

(Khór) which, according to Burckhardt,* abound in these mountains.

NOTE 92.

The Samaritan and Septuagint read "the mountains of."

Note 93.

This range extends from the Dead Sea to the Ælanitic Gulf: its northern part is now called Jibâl, and southern, Shirâh.† The name, which signifies "shaggy," Gesenius thinks it received from its wooded character;‡ it may likewise be remarked, that it is synonymous with "Aésáu."

Note 94.

That is, "the oak-grove of Paur'aun."

Gesenius explains "Paur'aun" to signify a "place abounding with caves:" and adduces the authority of Josephus, \(\xi\$ who notices this character of it.

NOTE 95.

"The fountain of judgment" seems to have been a name given to Kaudhésh-barnéa, in commemoration of the censure pronounced against Moses and Áhar'on. || It was situated between the Gulf of 'Akabah and the Dead Sea, in Lat. 30°, 41′; Long. 35°, 10′: about eight leagues south of Hébhr'on.

NOTE 96.

Gesenius is of opinion that there were two people of this

^{*} Travels in Syria.

[†] Burckhardt's Travels in Syria.

[‡] In the Arabic, الله signifies "wooded," and مُنْعَرَاء a "thicket."

[§] Bell. Jud. iv, 9, sect. 4.

^{||} Num. xx, 12; Deut. xxxii, 51.

name; the one descended from a grandson of Aésáu, and the other more ancient.

In the genealogies of the Arabians, عمالية, عمالية, are reckoned among the original Arabs: and they also give this name to the Chenaanite nations of Palestine, as well as to the Philistines; and so make out that the tribes of northern Africa, among whom were the Carthaginians and Numidians, were descended from the Amalekites, that is, the Chenaanites.*

The 'Amaulékees and Ämórees occupied the tract near the present Wádí-el-Gháur, where they were at the period of 'Abhraum's arrival in the country.†

NOTE 97.

This word signifies "cuttings of palm-trees." Bochart‡ conjectures its derivation from ing "huts of palm-trees;" or from ing "huts of palm-trees;" or from ing "huts of palm-trees;" a place abounding with trees and water; "a place well watered and fruitful in palm-trees." But Gesenius disapproves of this etymology, as being foreign to the genius of the Hebrew language. This city was situated in the wilderness of Judah, Lat. 31°, 22′; Long. 35°, 15′, on the western border of the Dead Sea, and was famous for its palm-groves. It was afterwards called 'Eyn-gedhí.¶

Note 98.

This is the reading of the Samaritan, Septuagint, and Syriac.

^{*} D'Herbelot, Biblioth, Orient.

[†] Chesney, Exped. Euphr. and Tigr. vol. ii, p. 21.

[‡] Ilieroz. i, 720. § 1bid. ii, 813.

^{||} Joseph. Arch. ix, 1, 2. Plin. II. N. v, 7.

^{§ 2} Chr. xx, 2.

NOTE 99.

Patrick suggests that the country round about Sedhom is here meant: thinking it not likely that he dwelt yet in the city, before he had been taken captive; but, afterwards, he supposes that, for more security, he betook himself thither.

Note 100 .- On the derivation of the word "Hebrew."

Aébher (Heber) was the father of the Hebrew nation;* Abhraum being descended from him in the sixth degree. In the opinion of Patrick, all other derivations of the name "Hebrew" are liable to great objections; while this is the most agreeable to the genius of the language, in which all names ending in ', as ', bear relation either to place, country, people, or founder. Since, therefore, there is no country or place from which the name "Hebrew" can be derived, it is most reasonable to deduce it from the founder of this people, whom we call Heber. And this opinion he defends from the expression of Bilăaum,† where, as he speaks of the Assyrians under the name of Ashshúr, so by Aébher (Heber), we are, in all reason, says Patrick, to understand the Hebrews.

Note 101.

"Mámrä" signifies "corpulent;" and it is a remarkable coincidence, that the wealthy Móghuls of India are generally very fat men, and in some manner pride themselves on their corpulency, as though it were a proportionate indication of their affluence.

The oak-grove of Mámrä was in the neighbourhood of Hébhr'on. Josephus and some of the Christian Fathers, as well as some writers of the middle ages, mention a very ancient terebinth-tree or oak, which existed in that locality, and which was

^{*} Patrick's Commentary.

[†] Nu. xxiv, 24.

supposed to have continued from the days of Abh-raum. Oak forests are abundant throughout Palestine.

NOTE 102.

This word signifies a "bunch of grapes." It was the name of a valley in Palestine, which produced this fruit of a peculiarly fine quality.

Note 103.

So reads the Syriac; the Septuagint have, άδελφιδοῦς.

Note 104.

These were slaves who had been either born in the household, or obtained from abroad when quite children. It is thought, both in Egypt and Arabia, that no great dependence can be placed upon any slave who has not been brought up in the owner's family from an early age. Hence there is a great reluctance to the purchasing of grown-up slaves, for domestic purposes, or even for labourers.* In the southern countries, a slave brought up in the family thinks himself superior to every other person in it, except the master: he is admitted to all the family councils; is allowed to trade, or to engage in any other business on his own account, and to do just as he pleases; provided he proves a bold fellow, and, in case of emergency, can wield a sword in his master's defence.†

Note 105.

These two words are inserted on the authority of the Syriac and Septuagint.

^{*} Burckhardt's Travels in Nubia, p. 325.

[†] Ibid. p. 341.

Note 106.

Patrick says, as far as that place where one of the heads or springs of Jordan breaks forth, called Daun, as Josephus relates,* where he speaks of this occurrence.

This Daun was a town at the foot of Mount Lebanon, and at the northern extremity of the Holy Land; in Lat. 33°, 9'; Long. 35°, 45'. From Jud. xviii, 29, we learn that its previous name was Láïsh, till the year B. c. 1419, on the occasion of the tribe of the Danites taking possession of it: from which it would appear that Moses could not have called the city by this name. It might even be thought that Moses had not written this account, from this very circumstance; a doubt which appears to have been present to the mind of Gesenius, when he writes:† 'The author of Genesis uses the name Daun in the history of Abh-raum (Gen. xiv, 14), although it was called Láïsh in the time of the patriarch, and until the events related in Jud. xviii.' But it is sufficient to suppose that the name was altered at the time the Sacred Canon was revised by Aézrau.

Note 107.

This word signifies a "place of concealment."

Note 108.

Literally, "to the left;" the east being the direction towards which the face should be turned.

NOTE 109.

The Syriac supports this reading.

^{*} Ant. lib. i, cap. 10.

⁺ See Thesaur. sub voe.

Note 110.

The three hundred and eighteen men armed and trained by Abh-raum, on a moderate scale would require the attendance of four unarmed persons to each. The total number would thus be about one thousand six hundred. Remembering, too, that there was an allied force of Amórces acting in concert with him, it is not difficult to imagine that a retreating horde, encumbered with captives and spoil, and necessarily covering a considerable extent of ground, might be completely routed by the sudden and judicious attack made at Daun by night, when Orientals are seldom prepared to resist an enemy. This success was followed by a close pursuit, and a second victory at Khóbhauh. The route taken by the retreating Assyrians was evidently different from that by which they had advanced against the kings of Sedhom and Ghamórauh. For, the Kúshee tribes on the borders having made common cause with the latter, the Assyrians, instead of passing through the cultivated tract in the line of Khóbhauh and Dann, which would have afforded to the invaded time to assemble their forces, chose the shorter and more direct route of the desert; then, by skirting the borders of the wilderness, the Replauím, Zúzím, and the five kings of the plain, being overcome in succession, the invaders followed the valley of Jordan to Daun, and thence, along the western side of Damaseus, to Khóbhaul, where their final destruction took place.*

Note 111.

The Septuagint and Syriac read "kings;" probably understanding those confederates mentioned in this chapter. According to the Hebrew Text, it might be thought to signify some

^{*} Chesney's Euphr. and Tigr. vol. ii.

individual king of great celebrity, possibly Málk-í-sédhék himself; but it seems more probable that the name dates from a later period. It is mentioned again in 2 Ki, xviii, 18.

Note 112.

This name signifies "king of righteousness."

The Jews generally say he was Shém the son of Nóaḥ, whose death occurred about five hundred and two years after the Deluge. Josephus, on the other hand, says expressly,* that Málk-í-ṣédhék was a prince of the Chenaanites. The former opinion was so commonly received, that it passed to the Samaritans,† though not to the Arabians, who say he was the son of Pélégh;‡ and many Christians have embraced it, merely (as Patrick thinks) because they would not acknowledge any good man to have been then among the Chenaanites. According to this commentator, he was some king and priest (those two offices being anciently united in the same person) in that country; "where men were not as yet wholly degenerated," nor "fallen from the true religion."

Note 113.

It has been supposed that this Shaulém was the same as Jerusalem; but Patrick prefers the opinion of Bochart, who observes, § in accordance with the Text, that Shaulém was in the way which led from the valley of Damascus to Sedhóm. Jerome to the same purpose tells us, as he learnt from the Jews of his day, that it was situated east of Jordan: and it appears to have retained its name in our Saviour's time, by the circumstance of John's baptizing near to Salem. Several of the Christian Fathers take the same view.

^{*} De Bell Jud. lib. vii, c. 18.

⁺ Epiphanius adv. Hæres. lv. n. 6.

[‡] Hotting. Smegm. Orient. 256, 269, 306.

[§] Phaleg, lib. ii, c. 4.

^{||} John iii, 23.

Note 114.

Patrick thinks the plain sense is, that he feasted Abh-raum and his followers, by causing provisions to be brought out for their refreshment after the fight; bread and wine comprehending all the other accessories of a repast; as to "eat bread" with any one signifies to feast with him.* And thus Tertullian, it is certain, understood it; who says that he brought them out to the patriarch, and offered them to him, and not to God:† Epiphanius likewise observes that the word, in the Greek, is not κατένεγκε ("he offered"), but ἐξέβαλε ("he brought out"); for so it seems his copy had it.‡

NOTE 115.

The Arabic seems to have well seized the spirit of this expression, which it has rendered القادر العالى.

Note 116.

This he did as a priest, while he did the other as a king.§

The name is inserted on the authority of the Septuagint and the Samaritan.

Note 117.

Here also the name is given by the Septuagint.

Note 118.

From this passage it appears to have been a custom more ancient than the law of Moses, to offer to God (whose priest Málk-í-sédhék was) the tenth part of what had been taken in war; and Diodorus Siculus reports it of the Greeks, as do many

^{*} Compare ch. xliii, 25.

[†] Lib. adv. Judæos, c. 3.

[‡] Patrick's Commentary.

[§] Ibid.

authors, of the Romans. It is not to be inferred, however, that tithes were paid of such things only; but likewise of the flocks, corn, and other produce, as we learn from ch. xxxviii, 22.*

Note 119.

Literally, "I have lifted up mine hand;" for this was the gesture which accompanied the taking of a solemn oath.

NOTE 120.

The name is omitted in the Syriac Version.

NOTE 121.

This was a proverbial expression. Among the Rabbinical writers, דומי or אומי signifies a "fillet" worn by young women to tie up their hair: the meaning therefore is, that Abh-raum refuses from a girl's fillet to a man's shoe-tie.†

Note 122.

The learned Jews understand the Word, in this passage, to be a Person; and the Chaldee Targúm translates the last clause, "My Word shall be thy strength." Revelations were made in five different ways: 1. by a personal appearance; 2. by an audible voice; 3. by visions, either in sleep by night, or in a trance by day, or when persons were about their ordinary business; 4. by ministry of angels appearing in human form; 5. by a powerful agency upon the mind. It was in the third of these ways that the present communication was made to Abh-raum.‡

NOTE 123.

It is observed by Patrick, that, to "go away childless" is to

^{*} Patrick's Commentary. † Clarke's Commentary. ‡ Ibid.

die or go out of the world without children. Compare Luke xxii, 22: "Truly the Son of man goeth," i. e. must die shortly. The Septuagint likewise understand the word as signifying decease, and render it $\frac{\partial \pi}{\partial t}$

NOTE 124.

This compound name expresses the idea that "God [is] the help" of him who bears it.

NOTE 125.

The Syriac here reads, "thy son."

Note 126.

Hyde* notices that the patriarch was skilled in the knowledge of the stars, and the observation of the heavenly bodies. See Notes 28 and 51 of this Section.

Note 127.

The numbers of Israuël are compared to the dust of the earth and the stars of heaven; shewing, say some of the Jews, by the former, their humiliation, and, by the latter, their final exaltation.†

Note 128.

The Syriac and Septuagint give the name.

Note 129.

Instead of "Yáhaweh," the Septuagint and Syriac read "God."

^{*} Rel. Vet. Persar.

⁺ Patrick's Commentary.

The agrist form of the verb appears to imply, not an isolated act, but a constant habit of the patriarch, to place reliance upon the Divine communications that were made to him.

Note 130.

The Syriac Version supplies the name.

NOTE 131.

Clarke observes that every animal allowed or commanded to be sacrificed under the Mosaïc Law is to be found here; so that we have, in this passage, as it were an epitome of the Law of Moses.

Note 132.

These were probably kites, which are very numerous in hot climates, and keep constantly wheeling over any place, especially kitchens, where they expect to pick up a piece of fresh meat. Vultures, on the contrary, do not approach frequented spots, nor do they eat meat until it has attained to some degree of decomposition.

Note 133.

The conjunction is supplied by the Syriac.

Note 134.

This shews, according to Patrick, from whence the four hundred years were to commence; viz., from the time of his having a son.

NOTE 135.

This period is not to be referred only to what immediately goes before, "they will oppress them," but to all the rest, their sojourning in a strange land, and their being in servitude. These three things were to come to pass within that space of time: so that it is as if he had said, "Thy seed shall not possess this land till four hundred years hence; during which time they shall be sojourners in this land, and in Egypt; that is, some part of it; and, also, be no better than slaves, nay, endure sore affliction."

Here it must be observed, that, from the birth of Is'hauk, when these years began, to their deliverance out of the Egyptian bondage, was just four hundred and five years. But the five odd years are not mentioned, it being the manner of all writers to take no notice of broken numbers, when they name a round sum. Thus, the Greek interpreters of the Bible are commonly called the Seventy (Lat. Septuaginta), though there were seventy-two of them; and the Roman writers call those, Centumviri, who were in all an hundred and five. Moses, in like manner, says,* that the Israëlites were six hundred thousand; not reckoning the three thousand five hundred and fifty above that number, as appears from Nu. i, 46; ii, 32.

If it be objected, that their sojourning is said, in Ex. xii, 40, to have been four hundred and thirty years, the difficulty is removed by considering that in those years is comprehended the time of Abh-raum's sojourning also, as well as his posterity: and it was just twenty-five years from his coming into Kenávan to the birth of Is'hauk; which, added to four hundred and five years, before mentioned, make up the number of four hundred and thirty. And this is so exactly true, that, if we divide the sum of four hundred and thirty into equal parts, it is computed by the best of the ancient, as well as later, writers, that the Hebrew nation sojourned just two hundred and fifteen years in Kenávan, reckoning that short time Abh-raum was in Egypt;† and as many after they went into Egypt.‡

^{*} Nu. xi, 21.

[‡] Patrick's Commentary.

Note 136.

This word is inserted from the Septuagint.

Note 137.

The conjunction is supplied by the Samaritan and Syriac.

Note 138.

The computation of generations varied from twenty years to one hundred and ten. The fourth generation here probably means the same as the four hundred years in verse 13.

NOTE 139.

In token, as it follows, verse 18, that God entered into a covenant with Abh-raum and with his posterity: for, in passing between the pieces, he consumed them, (as Chrysostom rightly understands it,) and thereby testified his acceptance of the sacrifices offered.*

Note 140.

Literally, "cleave:" the original expression refers to the division of the bodies of the victims, and the act of passing between them, by which the covenant was ratified. Rabbi Solomon Yarkhí says that it was a custom with those who entered into covenant, to cut a heifer in two, and pass between the pieces.

Note 141.

This was the name of a torrent which divided the confines of Palestine from Egypt. It appears to be improperly termed, in

^{*} Patrick's Commentary.

the Text, "Nehár-Miṣrāim;" its more correct designation is "Náḥal-Miṣrāim,"* "nāḥal" signifying a "wādí," or valley with a torrent running through it. In India, the beds of torrents, which are full in the rainy season, but dry during the rest of the year, are known by the name of "nālah," which seems to have been originally a feminine form of the Hebrew word.

The modern name of this "náḥal" is "Wádí-l-'Arísh;" it discharges its waters into the Mediterranean, about Long. 33°, 48′. The Greek name was 'Ρινοκόρουρα.†

Note 142.

These appear to have been Midh'yaunees, since Moses' father-in-law, who was a priest or prince of Midh'yaun, is also called "the Keynee." They are placed in the wilderness of Paur'aun, below the thirty-first parallel of latitude.

Note 143.

This word is interpreted, "hunter," from the Arabic قنص, to "hunt," and قَنَاز , قَانَز , a "hunter." Foster thinks them the descendants of the Edomite Kenáz.

Note 144.

Bochart || supposes this people to be the same as the Hiwwees, who are omitted in this enumeration, according to the Hebrew Text.¶ Their name appears to designate them as inhabiting the "easterly" parts of Palestine.

^{*} See Isa. xxvii, 12.

⁺ Epiphan. adv. Hæres. lxvi, p. 703.

[‡] Judg. iv, 11; i, 16: in which latter text Gesenius reads, with the Septuagint, בני חבב הקיני

[§] Geograph. of Arabia, vol. ii.

[|] Canaan, i, 19.

The Samaritan inserts them immediately before the last in the list.

Note 145.

The Perizzees dwelt in villages, the name denoting "rustics," like the modern "felláhín" of Egypt. They are placed in Mount Aphráïm, the present Jébél Nablús, Lat. 32°, 14′; Long. 35°, 20′.

Note 146.

The Kenávanees, properly so called, appear to have inhabited the *low country*, as their name implies, this being the signification of "Kenávan." They probably occupied the coast, between Joppa and Mount Carmel.

The Septuagint here add, "and the Hiwwees."

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SECTION II.

CONTINUATION OF THE HISTORY OF ABH-RAUM NAMED
ABH-RAUHAUM.

Now Sauráï, Abh-raum's wife, had borne him no [children]: and she had a female-slave, an Egyptian woman, whose name [was] Haughaur. And Sauráï said unto Abh-raum, Behold now, Yáhaweh hath restrained me from bearing: go in, I pray thee, unto my female-slave; peradventure I shall be built up of her. And Abh-raum hearkened unto the voice of Sauráï.

And Sauráï, Abh-raum's wife, took Haughaur the Egyptian woman, her female-slave, at the end of ten years that Abh-raum had dwelt in the land of Kená'an, and gave her unto Abh-raum her husband, to be his wife; and he went in unto Haughaur, and she conceived: and when she saw that she had conceived, her mistress was slighted in her eyes.

And Sauráï said unto Abh-raum, My wrong [is chargeable] upon thee: I gave my female-slave into thy bosom, and when she saw that she had conceived, I was slighted

in her eyes; Yáhaweh judge between me and thee. And Abh-raum said unto Sauráï his wife, Lo, thy female-slave [is] delivered into thine hand; do thou unto her [as may be] good in thine eyes. And when Sauráï her mistress maltreated her, she fled from her face.

And the Angel of YAHAWEH10 found her by the fountain of water in the wilderness, by the fountain [which is] in the way to Shúr:" and the Angel of YAHAWEH12 said unto her,13 Haughaur,14 Sauráii's female-slave,15 whence art thou come, and whither goest thou? And she said, From the face of Saurái my mistress [am] I fleeing. And the Angel of YAHAWEH said unto her, Return unto thy mistress, and submit thyself 16 under her hands. And the Angel of YAHAWEH said unto her, I will greatly multiply thy seed, that it shall not be numbered for multitude. And the Angel of YAHAWEH said unto her, Behold, thou hast conceived, and shalt bear a son; and thou shalt call his name17 Ishmau'-ël:18 for YAHAWEH hath hearkened unto thine affliction.19 And he will be a wild20 man; his hand against every [man], and every [man]'s hand against him; and he shall dwell [in his tents] eastward of all his brethren.—And she called the name of YAHAWEH that spake unto her, and she said, 21 Thou [art] the God of vision; for she said, Do I verily here live after the vision !22 Therefore they call the well Beër-la-háï-róï:23 lo, [it is] between Kaudhésh²⁴ and Bérédh.²⁵

And Haughaur bare unto Abh-raum a son: and Abh-raum called the name of his son, that was born unto him,²⁶ whom Haughaur bare unto him,²⁷ Ishmau'-ël. And Abh-raum was eighty-six years old, when Haughaur bare Ishmau'-ël unto Abh-raum.²⁸

And when Abh-raum was ninety and nine years old, YAHAWEII appeared unto Abh-raum, and said unto him. I [am] God Almighty: walk before me, and be thou perfect; and I will put my covenant between me and thee, and will multiply thee very exceedingly. And Abhraum fell on his face: and God spake with him, saying, [As for] me, lo, I [do] establish my covenant with thee, and thou shalt become father of a multitude of nations.30 Neither shall thy name [any] more be called Abh-raum; but thy name shall be Abh-rauhaum: for I have made thee father of a multitude of nations.31 And I will make thee fruitful, and will multiply thee32 very exceedingly; and I will make thee [to grow] unto nations, and kings shall issue of thee. And I will establish my covenant between me and thee and thy seed after thee in their gencrations for an everlasting covenant, to become a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land of thy sojournings, [even] all the land of Kená an, for an everlasting possession; and I will become their God.

And God said unto Abh-rauhaum, [As regardeth] thee, therefore, thou shalt keep my covenant; thou, and thy seed after thee in their generations. This [is] my covenant which ye shall keep, between me and you and thy seed after thee in their generations:³³ that every male of you be circumcised. And ye shall be circumcised in the flesh of your foreskin: and it shall be for a sign of a covenant between me and you.³⁴ And he that is eight days old of you shall be circumcised, every male in your generations, he that is born in the house, and he that is purchased with money,³⁵ of whatsoever foreign [people he bc], that

is not of thy seed. He that is born in thy house, and he that is purchased with thy money, must without fail be circumcised; ³⁶ and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised, the male the flesh of whose foreskin is not circumcised on the eighth day, ³⁷ even that soul shall be cut off from his peoples; he hath broken my covenant. ³⁸

And God said unto Abh-rauhaum, [As to] Sauráï thy wife, thou shalt not call her name Sauráï, but Saurauh [shall be] her name. And I will bless her, and, moreover, I have given thee a son of her: and I will bless her; and she shall become nations; and kings of peoples shall be of her. And Abh-rauhaum fell on his face: and he laughed, and said in his heart, Shall a son be born unto [one that is] an hundred years old! or shall Saurauh, shall she [that is] ninety years old, bear!

And Abh-rauhaum said unto the [most high] God, Oh that Ishmau'-ël might live before thee! "And God said unto Abh-rauhaum, "Truly Saurauh thy wife shall bear thee a son; and thou shalt call his name Is'hauk; "and I will establish my covenant with him, for an everlasting covenant, to be unto him for a God, and "unto his seed after him. In behalf of Ishmau'-ël, also, I have heard thee: lo, I have blessed him, and I will make him fruitful and multiply him very exceedingly; twelve princes shall he beget, and I will make him [to grow] unto a great nation. But my covenant will I establish with Iṣ'hauk, whom Saurauh shall bear unto thee at this season in the next year. And when he had ended speaking with him, God "went up from Abh-rauhaum."

And Abh-rauhaum took Ishmau'-ël his son, and all [his scrvants that were] born in his house, and all [those that had been] purchased with his money, every male among the men of Abh-rauhaum's house; and circumcised the flesh of their foreskin in that very day, as God had spoken with him. And Abh-rauhaum [was] ninety and nine years old, when he was circumcised [in] the flesh of his foreskin. And Ishmau'-ël his son [was] thirteen years old, so when he was circumcised [in] the flesh of his foreskin. In that very day was Abh-rauhaum circumcised, and Ishmau'-ël his son. And all the men of his house, so [both those that had been] born in the house, and [those that had been] purchased with money of the foreigner, were circumcised with him.

And YAHAWEH appeared unto him by the oaks of Mámrä. 52—For, as he [was] sitting in the opening of the tent about the heat of the day, he lifted up his eyes and beheld, and lo, three men [were] standing by him. And when he saw them, 53 he ran to meet them from the opening of the tent, and prostrated himself to the earth, 54 and said, LORD, 55 if now I have found favour in thine eyes, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash ye your feet, 56 and rest yourselves under the tree; and let me fetch a morsel of bread, and comfort ye your hearts: and, 57 after [that], ye shall pass on; for therefore are ye come over to your slave's [dwelling]. And they said, So do, as thou hast spoken.

And Abh-rauhaum hastened, and ran⁵⁹ into the tent unto Saurauh, and said unto her,⁵⁹ Make ready quickly three measures of fine meal, knead [it], and make cakes.⁶⁰ And

Abh-rauhaum ran unto the herd, and took a calf tender and good, and gave [it] to a servant, who hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set [it] before them; but he himself stood by them under the tree, while they did eat.⁶¹

And they said unto him, Where [is] Saurauh thy wife? and he said, Lo, in the tent. And He said, I will certainly return unto thee about the spring season, and lo, Saurauh thy wife shall have a son. And Saurauh [was] listening [at] the opening of the tent, which [was] behind him.

Now Abh-rauhaum and Saurauh [were] old, advanced in years; it had ceased to be with Saurauh after the manner of women: therefore Saurauh laughed within herself, saying, After I am decayed, shall I have pleasure, and my lord old [also]! And Yáhaweh said unto Abh-rauhaum, Wherefore now did Saurauh laugh within herself, saying, Yea verily! shall I bring forth when I am become old? Shall [any]thing be too hard for Yáhaweh? at the time appointed I will return unto thee, about the spring season, and Saurauh thy wife shall have a son. Then Saurauh denied, saying, I laughed not; for she was afraid. And he said, Nay, but thou didst laugh.

And the men arose from thence, and looked down upon the range of Sedhóm and Ghamórauh. And, as Abhrauhaum went with them, to set them on their journey, Yáhaweh said, Shall I conceal from Abhrauhaum my servant that which I [am going to] do; seeing Abhrauhaum shall certainly become a great and a mighty nation, and all the nations of the earth shall bless themselves by him? for I have known him to the intent that

he may command his children and his house after him, that they keep the way of YAHAWEH, to do righteousness and judgment; to the end YAHAWEH may bring upon Abh-rauhaum that which he hath spoken concerning him. And YAHAWEH said, Because the cry against Sedhóm and Ghamórauh [is] great, and because their sin is become very grievous, I will now go down and see whether they have done altogether according to the cry against it, which is come unto me; and if not, I shall know.

Then the [two] men turned from thence, ⁶⁸ and went toward Sedhóm; while Abh-rauhaum yet stood before Yáhaweh.

And Abh-rauhaum drew near, and said, Wilt thou then sweep away the righteous and the wicked together? Peradventure, [there] are fifty righteous within the city: wilt thou then sweep [them] away, and not [rather] spare the whole place for the sake of the fifty righteous that [are] within it? Far be it from thee to do after this manner, to slay the righteous and the wicked together, and that it should be with the righteous as with the wicked; far be it from thee: shall the Judge of all the earth not do that which is just? And Yáhaweh said, If I shall find in Sedhóm fifty righteous within the city, then I will spare the whole place for their sake.

And Abh-rauhaum addressed [him], and said, Behold now, I have ventured to speak unto the LORD, I that am [but] dust and ashes. Peradventure, the fifty righteous shall lack five: wilt thou, for [lack of] the five, destroy the whole city? And he said, I will not destroy [it], if I shall find there forty and five.

And Abh-rauhaum70 spake yet again unto him, and said,

Peradventure, [there] may be forty found there. And he said, I will not destroyⁿ [it], for the forty's sake.

And he said, Oh let not the LORD be angry, and let me speak. Peradventure, [there] may be thirty found there. And he said, I will not destroy [it], if I shall find thirty there.

And he said, Behold now, I have ventured to speak unto the LORD. Peradventure, [there] may be twenty found there. And he said, I will not destroy [it], for the twenty's sake.

And he said, Oh let not the LORD be angry, and let me speak only this time. Peradventure, [there] may be ten found there. And he said, I will not, destroy [it], for the ten's sake.

And YAHAWEH departed, as soon as he had finished speaking to Abh-rauhaum; and Abh-rauhaum returned unto his place.

Now the two angels⁷³ came to Sedhóm in the evening; and Lót [was] sitting in the gate of Sedhóm: and when Lót saw them,⁷⁴ he arose to meet them, and prostrated himself [with his] face to the earth, and said, Behold now, my lords, turn aside, I pray you, into your slave's house, and tarry the night, and wash your feet, and ye shall rise early, and go on your way. And they said, Nay, but we will pass the night in the [public] thoroughfare. And Lót,⁷⁵ pressed them earnestly; and they turned aside unto him, and entered into his house: and he made them a feast, and baked for them,⁷⁶ unleavened cakes,⁷⁷ and they ate.

But⁷⁵ they were not yet lain down, when the men of the city, the men of Sedhóm, beset the house round about, from the youth even to the old man, even⁷⁵ all the people

from the most remote quarters: and they called unto Lót, and said unto him, Where [are] the men who came in unto thee this night? bring them out unto us, that we may know them. And Lót went out unto them to the entrance, and shut to the door after him: and Lót said unto them, so I pray you, my brethren, do not wickedly. Behold now, I have two daughters that have not known man: let me now bring them out unto you, and do ye unto them as is good in your eves; only unto these men do not aught, forasmuch as they have come within the shadow of my roof. And they said unto him, 82 Stand back. And they said, This one came to sojourn with us, so and he will needs be a judge! now will we deal worse with thee than [with] them. And as they pressed sore upon the man, [even] upon Lót, and came near to break the door; the [two] men put forth their hand, and drew Lot in unto them into the house, and shut to the door: and the men who [were] at the entrance of the house they smote with blindness, both small and great; that they wearied themselves to find the entrance.

And the angels⁸⁴ said unto Lót, Whom yet hast thou here? thy sons-in-law,⁸⁵ and thy sons and thy daughters, and whatsoever thou hast in the city, bring out of this⁸⁶ place: for we will destroy this place, because the cry against them is become great before YÁHAWEH; and YÁHAWEH hath sent us to destroy it. And Lót went out, and spake unto his sons-in-law, that had taken his daughters, and said, Arise! get you out of this place, for YÁHAWEH will destroy the city. But he was as one that jested, in the eyes of his sons-in-law.

And when⁶⁷ the dawn rose, then the angels urged Lót, saying, Arise! take thy wife and thy two daughters,

who are present, and go forth; set thou be swept away in the punishment of the city. And as he lingered, the angels laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, through the elemency of Yáhaweh upon him, and brought him out, and set him down outside the city.

And it came to pass, when they had brought them out abroad, that He said, 92 Escape for thy life: look not behind thee, neither stay in all the plain; escape to the mountain, lest thou be swept away. And Lót said unto them, 93 Oh [say] not so, LORD.94 Behold now, Thy servant hath found favour in thine eyes, and thou hast magnified thy mercy which thou hast done toward me, in preserving my life: but [as for] me, I shall not be able to escape unto the mountain, lest the evil overtake me, and I die. Behold now, this city [is] near to flee thither, and it [is] a little one: Oh let me escape thither—is it not a little one?—and my soul shall live. And He said unto him, Lo, I have granted thy request 95 even in this matter, that I will not overthrow the city which thou hast mentioned. Haste thee, [and] escape thither; for I cannot do [any]thing till thou be come thither. Therefore they call the name of the city Soghár.96

The sun was gone forth over the earth, when Lót entered into Soghár.

Then YÁHAWEH⁹⁷ rained upon Sedhóm, and upon Ghamórauh, sulphur and fire from YÁHAWEH out of the heavens, and overthrew those⁹⁸ cities; and [submerged] all the plain, with all the inhabitants of the cities⁹⁹ and the produce of the ground.

But his wife looked [back, and desisted] from [following] after him; and she became a pillar of salt. 100

And Abh-rauhaum rose early in the morning, [and went] unto the place where he had stood before YAHAWEH, and looked down upon the range of Sedhóm and Ghamórauh, 100 and upon the whole face of the country of the plain: and he beheld, and lo, the smoke of the country ascended like the smoke of a furnace. 104

So it came to pass, when God destroyed the cities of the plain, that God remembered Abh-rauhaum, and sent Lót out of the midst of the overthrow, when he overthrew the cities amongst which Lót dwelt.¹⁰⁵

And Lot went up out of Soghar, and dwelt in the mountain, 106 he, 107 and his two daughters with him; for he feared to dwell in Soghár: and he dwelt in a cave, he, and his two daughters with him.108 And the first-born said unto the younger, Lo,109 our father [is] old, and [there is] no man in the land to come in unto110 us after the way of all the earth: come, let us make our father drink wine, and let us lie with him; that we may keep seed alive of our father. And they made their father drink wine on that night: and the first-born went in, and lay with her father; and he knew not when she lay down, nor when she arose. And it came to pass, on the morrow, that the first-born said unto the younger, Lo, I lay yesternight with my father: let us make him drink wine this night also, and go thou in [and] lie with him; that we may keep seed alive of our father. And they made their father drink wine on that night also: and the younger arose, and lay with him; and he knew not when she lay down, nor when she arose. So the two daughters of Lot conceived of their father. And the first-born bare a son, and called his name Mó-aubh;" the same [is] the father of Móaubh, unto this day. And the younger, she also bare a son, and called his name Ben-'ammí," the same [is] the father of the Běney 'Amm'on, unto this day."

And Abh-rauhaum removed [his tents] from thence, toward the south country, and dwelt between Kaudhésh and Shúr: and Abh-rauhaum" sojourned in Geraur.

And Abh-rauhaum said of Saurauh his wife, She [is] my sister; for he feared to say, She [is] my wife, lest the men of the city should slay him on her account:116 and Abh-í-méléch,117 the king of Geraur, sent and took Saurauh. And God came unto Abh-í-méléch in a dream118 that night, and said unto him, Lo, thou diest, because of the woman whom thou hast taken; for she [is] married to an husband. Now Abh-i-méléch had not approached unto her. And Abh-í-méléch119 said, LORD, wilt thou slay an innocent and120 righteous nation also? Did he not himself say unto me, She [is] my sister? and she, [did she not] herself too say, He [is] my brother? in the integrity of mine heart and in the innocency of my hands have I done this. And the [most high] God said unto him in the dream, Yea, I do myself know that thou didst this in the integrity of thine heart; and I did myself also withhold thee from sinning against me: therefore I suffered thee not to touch her. therefore, restore the man's wife; for he [is] a prophet,121 and he shall pray for thee,122 that thou mayest live: and if thou restore [her] not, know that thou shalt certainly die, thou, and all that thou hast.

And Abh-i-méléch rose early in the morning, and called all his servants, and spake all these words in their ears: and all¹²³ the men feared greatly. And Abh-i-méléch called Abh-rauhaum, and said unto him, What hast thou done

unto us!¹²⁴ and what have I sinned against thee, that thou hast brought on me and on my kingdom a great sin? deeds which may not be done hast thou done by me. And Abh-i-méléch said unto Abh-rauhaum, What sawest thou, that thou didst this thing? And Abh-rauhaum said, Because I was afraid:¹²⁵ for I said, doubtless [there is] no fear of God in this place; and they will slay me on account of my wife. And yet indeed she [is] my sister, the daughter of my father; only [she is] not the daughter of my mother; and she became my wife.¹²⁶ And it came to pass, when God caused me to wander from my father's house, and from the land of my kindred,¹²⁷ that I said unto her, This [is] thy kindness which thou shalt do by me: at every place whither we shall come, say of me, He [is] my brother.

Then Abh-í-méléch took a thousand [pieces] of silver, and tes sheep and oxen, and male-slaves, and female-slaves, and gave [them] unto Abh-rauhaum, and restored unto him Saurauh his wife. And Abh-í-méléch said unto Abh-rauhaum,129 Behold, my land [is] before thee: dwell in the [part of it that seemeth] good in thine eyes. And unto Saurauh he said, Lo, I have given a thousand [pieces] of silver 130 unto thy brother: lo, he [is] unto thee [as] a covering of the eyes, 131 [with regard] to all that [desire to have relations] with thee, and [in thy relations] with all [them]; that thou mayest be reproved. And Abh-rauhaum prayed unto the [most high] God: and God healed Abh-í-méléch, and his wife, and his slave-women, that they barc [children]; for YAHAWEH102 had fast closed up every womb of the house of Abh-i-méléch, on account of Saurauh, Abh-rauhaum's wife.

And YÁHAWEH visited Saurauh as he had said, and YÁHAWEH did unto Saurauh as he had spoken: for Saurauh conceived, and bare unto Abh-rauhaum a son in his old age, at the season which God had spoken of. And Abh-rauhaum called the name of his son that was born unto him, whom Saurauh bare unto him, Iṣ'ḥauk. And Abh-rauhaum circumcised Iṣ'ḥauk his son [when] eight days old, according as God had commanded him. And Abh-rauhaum [was] an hundred years old, when Iṣ'ḥauk his son was born unto him. And Saurauh said, God¹³³ hath caused me laughter; every one that heareth will laugh with me. And she said, Who would have declared unto Abh-rauhaum, [that] Saurauh hath suckled children? for I have borne him¹³⁴ a son in his old age.

And the child grew and was weaned; and Abhrauhaum made a great feast on the day that his son son Iş'hauk was weaned. And Saurauh saw the son of Haughaur the Egyptian woman, whom she had borne unto Abh-rauhaum, mocking. And she said unto Abh-rauhaum, Drive out this slave-woman and her son: for the son of this slave-woman shall not be heir with my son, with Iş'hauk. And the thing was very evil in the eyes of Abhrauhaum, on account of his son. And God said unto Abh-rauhaum, Let it not be evil in thine eyes, because of the lad, nor because of thy slave-woman: whatsoever Saurauh shall say unto thee, hearken unto her voice; for in Iṣ'ḥauk shall thy seed be called. And, moreover, as concerning the son of this slave-woman, I will make him to [become] a great sent the sent of the slave-woman, I will make him to [become] a great sent the sent of the slave-woman, I will make him to [become] a great sent the sent of the slave-woman, I will make him to [become] a great sent the sent of the slave-woman, I will make him to [become] a great sent the sent of the slave-woman, I will make him to [become] a great sent the sent of the slave-woman, I will make him to [become] a great sent the sent of the slave-woman, I will make him to [become] a great sent the sent of the sent the sent of t

And Abh-rauhaum rose early in the morning, and took bread, and a skin [full] of water, and gave [it] unto

Haughaur, putting [it] upon her shoulder, and [gave her] the child, and sent her away, and she departed; but went astray in the wilderness of Beër-Shébháŭ. And when the water was finished out of the skin, she cast the child under one of the shrubs; and she went and sat her opposite, about a bow-shot off; for she said, Let me not see when the child dieth: and as she sat opposite, she lifted up her voice and wept. And God heard the voice of the lad; and the Angel of God called unto Haughaur from the heavens, and said unto her, What [aileth] thee, Haughaur? fear not; for God hath heard the voice of the lad where he [is]. Arise, lift up the lad; and strengthen thine hand in him; for I will make him to [become] a great nation. And God opened her eyes, and she saw a well of running¹⁴² water; and she went and filled the skin with water, and made the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and grew up [to be] an archer: and he dwelt in the wilderness of Paur'aun; 143 and his mother took him a wife out of the land of Egypt.144

And it came to pass, at that time, that Abh-i-méléch, and Pi-chol¹⁴⁶ the captain of his host, said unto Abh-rau-haum, saying, God [is] with thee in all that thou doest: now therefore, swear unto me here by God, that thou wilt not deal falsely by me, nor by my offspring, nor by my posterity: but¹⁴⁷ [that] according to the kindness which I have done by thee, thou wilt do by me, and by the land wherein thou hast sojourned. And Abh-rauhaum said, I will swear. And Abh-rauhaum reproved Abh-i-méléch because of the well¹⁴⁸ of water which¹⁴⁹ Abh-i-méléch's servants had seized. And Abh-i-méléch said, I know not

who hath done this thing; for neither didst thou tell me, nor did I myself hear [of it], but to-day. And Abhrauhaum took sheep and oxen, and gave [them] unto Abh-i-méléch; and they solemnized both of them a covenant. And Abh-rauhaum set seven ewe-lambs of the flock by themselves. And Abh-i-méléch said unto Abhrauhaum, What mean these seven ewe-lambs which thou hast set by themselves? And Abh-rauhaum¹⁵⁰ said, Because thou shalt take seven ewe-lambs of my hand, in order that it may be unto me for a testimony that I digged this well. Therefore they call that place Beërshébháä: ¹⁵¹ because there they sware both of them. And when they had made a covenant at Beër-shébháĕ, Abh-i-méléch arose, and Pi-chol the captain of his host; and they returned unto the land of the Philistines.

And Abh-rauhaum¹⁵² planted a tamarisk¹⁵³ in Beër-shé-bháŭ, and called there upon the name of Yáhaweh, the God of the [whole] world.¹⁵⁴ And Abh-rauhaum sojourned in the land of the Philistines many days.

NOTES.

Note 1.

Lane observes,* with respect to the Arab inhabitants of modern Egypt, that some wives have female slaves who are their own property, generally purchased for them, or presented to them, before marriage. These cannot be the husband's concubines without their mistress' permission, which is sometimes granted (as in the case of Haughaur), but very seldom.

NOTE 2.

This is not an unfrequent occurrence, in those countries, where polygamy continues to prevail to the present day; for, if the chief lady be barren, and an inferior, either wife or slave, bear a child to her husband, it commonly results that the latter woman becomes a favourite of the man, and that the chief wife or mistress is "slighted in her eves."

Note 3.

Patrick correctly paraphrases the passage thus: Thou are the cause of this injury, or these affronts, which I suffer; by being too indulgent to my maid, and not repressing her insolence.

Note 4.

The Septuagint read "God" in this place.

^{*} Mod. Egyp. vol. i, p. 276.

Note 5.

These two words are added from the Syriac.

Note 6.

This word is likewise inserted on the authority of the Syriac.

Note 7.

The Syriac and Septuagint give this word in the plural.

Note 8.

The two last words are supplied by the Syriac.

Note 9.—On the bearing of the Text upon El-Islâm.

The Arabic هجر, to "flee," and looks upon the word as signifying "flight" (a domina fugata). This appears to have been given subsequently, (like some other names which have already come under notice,) in commemoration of the event. It is not a little remarkable, also, that the Muhammadan era is only a feminine form of the same word, viz. Hijreh (هجرة), the date of Múḥammad's flight from Mekkeh to Medineh. The brief history of the slave-woman and her son presents, indeed, an illustration of the nature and connexion of Islamism with reference to the ulterior prophecies and prospects which Scripture unfolds.

The Apostle Paul has availed himself of the history of Saurauh and Haughaur in an allegorical point of view,* and this bearing

^{*} See his Epistle to the Galatians, ch. iv, 24.

of the narrative may be traced from the very commencement of the present Section. The partial character of the influence which Christianity had exercised in the world, and the ineffectual manner in which it was applied to the regeneration of nations, allowed the first disciples of the Kúr'ân to overthrow its domination in the East; while the fact of the Turks and Tartars subsequently embracing the simple and uncompromising creed of Múhammad in preference to the complicated and artificial system under which Christianity was exhibited amongst the imperial luxuries of Constantinople, is a strong proof that its powers of propagation were nationally extinct.

General appearances were against the prospect of Abh-rau-haum's obtaining offspring of Sauráï: and, in the same manner, it may be said, the time had not come for the successful spread of Christianity amongst the Asiatics, on the rise of Islamism; or, at least, efficient means were wanting to render the faith in a Divine incarnation secure against idolatrous tendencies.

In the allegorical bearing of the Text, the pride of El-Islâm is, also, significantly portrayed. The Jew and the Christian are equally slighted and contemned in the eyes of the professor of the Unity: the former, for persevering in a faith held to be now obsolete; the latter, for maintaining a doctrine looked upon as abhorrent to the sole supremacy of the Divine nature. Islamism and the Egyptian Haughaur are alike confident of being the "heirs of the world."

Force, however, which always defeats the objects of a moral argument, has not extorted from the Múslim world an acknowledgment of the superior claims of the Christian faith: and it is to be regretted that the accounts of the crusades by the Múslim writers and biographers, interesting though they be, are but little known to Europeans. The evil effects of that mistaken zeal, in a moral point of view, continue, nevertheless, to be felt to this day; and the exasperation and embitterment thereby created

throughout Islâm, have proved incalculably great, and injurious to Christianity.*

NOTE 10.

This is the first time that "the Angel of YAHAWEH" is mentioned in Scripture; and it always appears to mean a visible manifestation of Deity, and to denote the same Person who is called the Word, and, since his incarnation, the Son of God.†

NOTE 11.

She was flying into Egypt, her own country, (upon which the wilderness of Shúr bordered,) and only rested a while at this fountain to refresh herself.‡ Onkelos renders "Shúr" by "Haughaur" (ﷺ), i. e., the peninsula of Sinaï.

NOTE 12.

These four words are supplied by the Scptuagint.

Note 13.

This is the reading of the Septuagint and Syriac.

Note 14.

The name, here, if not given by the Angel to the mother, as the child was also named by him, is used by anticipation, she probably not having had that name before this *flight* from the presence of her mistress.

Note 15.

This mode of address is used to shew her that she was known,

^{*} Wilson's Lands of the Bible, ii, 236. Urquhart's Spirit of the East, i, 346. † John i, 1, 14. ‡ Patrick's Commentary.

and to remind her that she was the property of another.* The commentator here, perhaps unconsciously, confirms the argument advanced in Note 35 of this Section, that Oriental slavery does not appear to have been marked by any expression of Divine displeasure.

Note 16.

The word here translated "submit," is derived from the same verbal root as that in verse 6, which is rendered "maltreated:" signifying, says Patrick, that she should be patient, and endure the hardships of which she complained; or, suffer herself to be afflicted by her mistress.

Burckhardt† informs us, that, in the East, female-slaves who are servants in families, are not so well off as males, because they generally suffer much from the jealousy of their mistresses.

Note 17.

Some of the Jews take notice of the honour which was here done him, in ealling him by his name before he was born; there being but six, say they, who were thus distinguished: the two first were the sons of Abh-rauhaum, Ishmau'-ël and Iş'hauk; and the last is the Messiah.

Note 18.

"Ishmau'-ël" signifies "God will hear.'

NOTE 19.

Namely, thy complaint under the affliction thou hast endured from thy mistress, and, here, in the wilderness.§

Let it be also remembered, that it was in the midst of spiritual

Clarke's Commentary.

[†] Travels in Nubia, p. 311.

[‡] Patrick's Commentary.

[§] Ibid.

destitution and idolatrous darkness, the Time of Ignorance, as it is called by the Múslims, that God heard the cry of affliction from one-third of the human race, and the flash of El-Islâm lightened from Morocco to Pekin.

Note 20.—On the hereditary wildness of the Bedawin.

As the verbal root of the original word "pérā" (왕국) does not occur in the Hebrew Bible, it is probably to be sought in the Arabic farra (i), to "run away," to "run wild:" and hence the original signifies a "wild ass;" from its fleetness and its untameable nature. What is said of the wild ass, in Job xxxix, 5—8, affords the very best description that can be given of the Ishmaëlites (the Bedawín or wandering Arabs):—

Who hath sent forth the wild ass free?

And the zebra's* halter, who hath loosed it?

[Is it not] I, that have made the desert his house,
And the places of his resort, the salt wilderness?†

He derideth the noisy crowd of a town,
To the shouts of a driver he would yield no obedience.

The range of the mountains [is] his pasturage;
And he seeketh after every green thing.‡

Nothing can be more descriptive of the wandering, lawless, freebooting life of the Arabs, than this. God has himself sent them forth free; it is he that has loosed them from all that we

^{*} The original word is a Syriac synonym of "wild ass," and, unfortunately, the English language does not supply the equivalent. In using the word "zebra," the correctness, in a zoological point of view, has been somewhat sacrificed to the necessity of varying the expression.

[†] The Ran or desert of Katch, in Western India, is a vast plain incrusted with salt. Far in the horizon, the wild asses can be distinguished, roaming its solitary wastes; but they are generally unapproachable to man.

Below Khabár, the wild asses are still occasionally seen traversing the country with their well-known swiftness.—Chemey, Emphr. and Tigr. vol. i.

call political restraint. The wilderness is their resort; and, in the parched desert, where no other human beings could live, they have their dwellings. They despise a town life, having themselves no fixed habitations: neither can they be kept in awe by the townspeople; for, when they make depredations on cities and towns, they retire into the desert with so much rapidity, that all pursuit is eluded. They may be said to have no lands; and yet, "the range of the mountains is their pasture-ground:" they pitch their tents and feed their flocks wherever they please, and seek after every green thing; while they unscrupulously seize upon every kind of property that falls in their way. Had the Pentateuch no other argument to evince its divine origin, it would still have enough, in the prophetical portraiture which it here exhibits, of the character of Ishmau'-ël's descendants, when collated with their history and manner of life during a period of nearly four thousand years.*

NOTE 21.

These two words are inserted from the Syriae.

NOTE 22.

The general sense taken out of the last clause is this, that Haughaur was now convinced that God himself had appeared to her, and was surprised to find that, notwithstanding this, she was still permitted to live; for it was generally supposed, that, if God appeared to any, they must be consumed by his glories.†

NOTE 23.

This name literally signifies "the well of the life of the vision." See the preceding Note, and Gesenius' Thesaurus.

^{*} Clarke's Commentary.

NOTE 24.

More fully, "Kaudhésh-barnéa." See Note 95 to Section i of this Part.

NOTE 25.

"Bérédh" signifies "hail." By this name, the Syriac and Onkelos understand "Shúr," or, as the latter renders it, "Haughaur," the peninsula of Mount Sínaï.

NOTE 26.

This additional clause is inserted from the Syriac.

NOTE 27.

These two words are supplied by the Septuagint and Syriac.

Note 28.—On the marriage of female-slaves in the East.

The female-slave is brought up in the interior of the house, and employed in the service of the Harím; and it seldom happens that a master emancipates a female-slave, without marrying her to some man able to support her, or otherwise providing for her. Indeed, liberating her in any other way, would only be equal to a father's driving a child from his house. Frequently, also, the master makes her his wife, or marries her to his son, or to one of his officers, providing her with a trousseau and dowry.

If the master recognize the offspring of his female-slave as his own, the child enjoys the same privileges as the offspring of a free wife: the mother cannot be sold; and she becomes free on his death. In Egypt and Arabia, it is a general custom to emancipate every female-slave who has borne a child to her master. It is then considered discreditable, especially if the child is a male, not to present the mother with the "Tezkiret-en-

Nikáh," or "marriage contract," signed by the Kází, which is the only marriage ceremony used on those occasions.*

Note 29.

This word is inserted from the Syriac.

NOTE 30.

Not only of the Jews, and Ishmaëlites, and others; but, in the spiritual sense, of all the Gentile world.†

Note 31.

This is the reason assigned for the change made in the patriarch's name. It is therefore probable, that "Abh-rauhaum" (אברהם) is a contraction for "Abh-rábh-haumón" (אברהם), "father of a great multitude.";

Note 32.

These words are supplied by the Syriac.

Note 33.

This word is inserted from the Septuagint.

Note 34.—On circumcision.

Commentators have been at pains to prove that circumcision, from its painful nature, could not have been practised until it had become a divine institution, and that, consequently, the testimony of Herodotus to its Egyptian origin must be over-

^{*} Burckhardt's Travels in Nubia, p. 340. Lane's Translation of the Elf Leyl. w. leyl. ch. i, Note 13. Clot Bey, Aperçu Général de l'Egypte, tom. i, ch. 6.

[†] Patrick's Commentary.

¹ Clarke's Commentary. Hyde, Rel. Vet. Persar.

thrown as contradicting Scripture. But any one who takes into consideration the natural proneness of all nations to the adoption of painful rites and customs, will see ground for rejecting that theory. Burckhardt* details practices still more barbarous, and which had no religious sanction to enforce them. It has been made a further objection, that the previous existence of the practice would disqualify it for a rite of Divine appointment, as if the value of such rite depended upon novelty in its invention: as well might the sacrament of Baptism be impugned on the ground that people in tropical climates had dipped in the warm stream of rivers from time immemorial.

The rite of circumcision was practised by the Egyptians from the earliest times; and the antiquity of its institution in Egypt is fully established by the monuments of the Upper and Lower country, at a period long antecedent to the Exodus or the age of Yóseph.† Its origin, as Herodotus‡ learnt, both among the Egyptians and Ethiopians, was so ancient, that he could not ascertain which of those two people borrowed it from the other, though several Syrian nations derived it from Egypt during their intercourse with that country. In proof of which he adds, that those Phænicians who frequented Greece, had lost the habit they took from Egypt of circumcising their children. The same rite is practised to the present day by the Múslims of all countries, and by the Christians of Abyssinia, as a salutary precaution well suited to a hot climate.§

We are ignorant of the exact time or age fixed for its performance by the ancient Egyptians. St. Ambrose says the fourteenth year: but this seems improbable; and it was perhaps left to the option of the individual, or of his parents, as with the

^{*} Travels in Nubia.

[†] Wilkinson's Anc. Egyp. vol. v, pp. 317, 318.

[‡] Herodot. lib. ii, cap. 104.

[§] Herodotus (ii, 37,) says, that the Egyptians practised it for the sake of cleanliness.

Múslims. Though it was very generally adopted, no one was compelled to conform to this ordinance, unless initiated into the mysteries, or belonging to the priestly order; and it is said that Pythagoras submitted to it, in order to obtain the privileges it conferred, by entitling him to a greater participation of the mysteries he sought to study. But if the law did not peremptorily require it for every individual, custom and public opinion tended to make it universal. The omission was a "reproach;" the uncircumcised Egyptian subjected himself to one of the stigmas attached to the "impure race of foreigners;" and we may readily understand how anxious every one was to remove this "reproach" from him, which even the Jews feared to hear from the mouth of an Egyptian.*

Note 35.—On the character of Oriental slavery.

The question of Eastern slavery is generally misunderstood in Europe; and this appears to be one of those topics which, according to Urquhart, the idiosyncrasy of the European mind cannot easily be brought to view in the same light with the Asiatic. It is, however, worthy of attention, that the custom of purchasing slaves is alluded to, in the Text, without any intimation of Divine disapproval.

The cruel thirst for gain, which has created and kept up colonial slavery, has stamped it with so revolting an impression, that the word "slavery" ought perhaps not to be used, in speaking of the servitude of the East. There is, indeed, a wide difference between American slavery and the servitude among Orientals. With the latter, the institution is neither cruel nor disgraceful. Among them, a slave is not looked upon as a thing, a mere material object, as according to the laws of Rome; neither is he made an article of import and export, on the delivery of which the trader may speculate; in short, a mere machine, to be calculated upon as the power of horses. The Western colonist

^{*} Wilkinson's Anc. Egyp. See Josh. v, 9. † Spirit of the East.

only values the negro according to his material worth; and forgetting in him the rational being, he degrades his nature. The Asiatic, on the contrary, always looks upon his slave as a man; and he treats him in such a manner that Eastern servitude may be said to be, in many instances, a real adoption, and at all times an admission into the enlarged circle of a family.

The Oriental who buys a very young slave, takes him from the bázár naked, dirty, destitute of all the cares that shelter infancy, in the same way as one gives protection to a deserted child. does not confine himself to the mere authority which the right of possession gives him over the young slave he has bought, but he sanctions this right in some degree by the care he takes of his education. This he begins by religious instruction: he then teaches him to read and write, and when he has educated him, he makes him his chibúkchí,* or his kahwágí,† or his farrásh.† With a rich man, the slave becomes khazánah-dár, & kátib. selikdár,¶ or kehia:** he is married to a female-slave of the family, and sometimes even to his master's daughter. In Arabia and Egypt, a slave very seldom remains in a respectable family for a number of years, without being made free, and then he is either married to a female member of the household, or remains voluntarily as a servant, and receives wages. †† Thus, servitude, amidst the patriarchal manners of the Orientals, presents a character totally opposed to that which has been given it in America; tt male slaves are everywhere treated much like the children of the family, and always better than the free servants. §§

A slave, among the Múslims, is either a person taken captive in war, or carried off by force, and being at the time of capture an infidel; or the offspring of a female-slave by another slave,

^{*} Pipe-bearer.

⁺ Coffee-bearer.

[†] House-servant.

[§] Treasurer.

¹ Secretary.

[¶] Arm or sword-bearer.

^{**} Intendant.

^{11 ------}

^{##} Burckhardt's Nubia, p. 340.

^{‡‡} Aperçu Général de l'Egypte, par Clot Bey, tom. i, ch. 6, sect. 3. §§ Burckhardt's Nubia, p. 341.

or by any man who is not her owner, or by her owner, if he does not acknowledge himself to be the father: but the offspring of a male-slave by a free woman is free. A person who embraces the religion of Islâm, after having been made a slave, does not by this act become free, unless he flies from a foreign infidel master to a Múslim country, and there becomes a Múslim. No one, however, can be a slave to a relation who is within the prohibited degrees of marriage. The slaves of the Arabs are mostly from Abyssinia and the negro countries: a few, in the houses of very wealthy individuals, are from Georgia and Circassia.

Slaves have no civil liberty; but are entirely under the authority of their owners, whatever may be the religion, sex, or age, of the latter; and can possess no property, unless by the owner's permission. The owner is entire master, while he pleases, of the person and goods of his slave; he may even kill his own slave with impunity for any offence; and he incurs but a slight punishment (as imprisonment for a period at the discretion of the judge) if he kills him wantonly. He may, generally, give away or sell his slaves; and may marry them to whom he will, but not separate them when married. A slave, however, according to most of the doctors, cannot have more than two wives at the same time. Unemancipated slaves, at the death of their master, become the property of his heirs; and when an emancipated slave dies, leaving no male descendants or collateral relations, the former master is the heir; or, if he be dead, his heirs inherit the slave's property.

As a slave enjoys less advantages than a free person, the law, in some cases, ordains that his punishment for an offence shall be half of that to which the free is liable for the same offence, or even less than half: if it be a fine, or pecuniary compensation, it must be paid by the owner, to the amount, if necessary, of the value of the slave, or the slave must be given in compensation.*

^{*} Lauc's Notes to his Translation of the Elf Leyl. w. leyl. vol. i, p. 62.

The Múslim law likewise protects a slave against the injustice of his master; it gives him a safeguard against violence, and invites that considerate regard of him which is due to the weaker part of the community.*

The master is bound to afford his slaves proper food and clothing, or to let them work for their own support, or to sell, give away, or liberate them. It is, however, considered disgraceful to sell a slave who has been long domesticated in a family.†

The Arabian lawgiver strongly enjoined the duty of kindness to slaves. "Feed your memlúks," said he, "with food of that which ye eat, and clothe them with such clothing as ye wear; and command them not to do that for which they are unable."‡ These precepts are generally attended to, either entirely or in a great degree. Some other sayings of Múhammad on this subject well deserve to be mentioned; as the following:—"He who beats his slave without fault, or slaps him on the face, his atonement for this is freeing him."—"A man who behaves ill to his slave shall not enter Paradise."—"Whoever is the cause of separation between mother and child, by selling or giving, God will separate him from his friends on the day of resurrection."\[\]
—"When a slave wishes well to his master, and worships God well, for him are double rewards."

Slavery, in the East, is to be regarded as the natural result of climate, and of the conditions under which human life has been in all ages held there. It has therefore prevailed in the age of

^{*} Clot Bey. † Lane. Burckhardt's Travels in Nubia, p. 341.

¹ Nuzhet-el-Mutaāmmil, &c., sect. 9.

[§] I have seen, among the young slaves on sale at Shendy, many children of four or five years old without their parents; others of the same age are met with in the market, with their mothers; and the traders so far shew humanity, that they seldom sell them separately: when such a thing is done, the vender is, in general, reproached with being guilty of an act of cruelty.—Burckhardt's Travels in Nubia, p. 327.

Mishkát el-Masábíh, vol. ii, pp. 140, 141.

the patriarchs, of the Jewish polity, and of the Múslim domination, and does not appear to be connected with any peculiarity of religious faith, for it is as universal in the Christian kingdom of Abyssinia, as in the territories of the Turkish Súltan. the chief ruler to the humblest peasant, every house in Shoa possesses slaves of both sexes, in proportion to the wealth of the proprietor; and, in so far as an opinion may be formed upon appearances, their condition, with occasional but rare exceptions, is one of comfort and ease. Mild in its character, their bondage is tinctured with none of the horrors of West Indian slavery. The servitude imposed is calculated to create neither suffering nor exhaustion. There is no merciless taskmaster to good the victim to excessive exertion; no "white man's scorn" to be endured: and, although severed from home, from country, and from all the scenes with which his childhood had been familiar, the lot of the Abyssinian slave is not unfrequently improved. Naturalized in the house of his master, he is invariably treated with lenity; usually with indulgence; often with favour; and, under a despotic sovereign, to whom servile instruments are uniformly the most agreeable, the caprices of fortune may prefer the exile to posts of confidence and emolument, and may even exalt him to the highest dignities.*

Oriental servitude, therefore, bears an honourable distinction from Western slavery; especially, in the respect it pays to the dignity of man. The slave in Turkey is not humiliated by his condition: he often repeats with pride that he is of the house of such a Bégh, or such a Páshá, and he gives his master the title of "father." He knows too that he is not for ever chained to that state by a bond of iron; he has before him many an example to rouse his ambition and elevate his soul with hopes of the most brilliant destinies. That far-famed military caste of Memlúks, which governed Egypt so long, was only supplied from slaves;

^{*} Harris' Highlands of Æthiopia, vol. iii, p. 309.

'Alí Bégh, Múrád Bégh, Ibrahím Bégh, had been bought in the bázárs; the old Sadrazam of the Ottoman Empire, the aged Khosref, raised himself from servitude to the powerful position of Grand Vezír; Khalíl Páshá, and Sa'íd Páshá, both sons-in-law of the Súltán Mahmúd, brothers-in-law of the Pádishah 'Abd-el-Mejíd, and ministers of the Porte, were once slaves; Súltán Mahmúd picked up the Circassian Ḥáfiz in the streets of Constantinople, and afterwards made him Seraskier* of his last army. In like manner, in Egypt, the officers of rank are, for the most part, enfranchised slaves.†

Note 36.

Not whether they would or no, says Patrick; for men were not to be compelled to religion, which had been a profanation of this covenant. But Abh-rauhaum was to persuade them to it, and, if they consented not, to keep them no longer in his house, but to sell them to some other people.‡ This, indeed, the Bishop adds, is true both of servants born in the house, and bought with money; but, as for the children of those slaves, they were to be circumcised whether their parents would or no, because they were the possession of their masters, not of their parents. For which cause, when their parents were set free, their children were left behind, as their masters' goods.§

Note 37.—On the period of circumcision.

These four words are added from the Septuagint; and this reading appears to be confirmed by a passage in St. John's Gospel, in an argument recorded of our Saviour with the Jews: "If a man receiveth circumcision upon the Sabbath-day, that the law of Moses be not broken," &c.

^{*} Commander-in-chief.

[†] Aperçu Général de l'Egypte, par Clot Bey. See also Urquhart's Spirit of the East, vol. ii, p. 356, 403.

¹ Maimonides, de Circum. cap. i.

[§] See Exod. xxi, 4.

^{||} Ch. vii, 23.

Patrick observes, that, as the child was not to be circumcised before the eighth day, so he was not (unless perhaps in case of great weakness) to be kept uncircumcised beyond that day. According to the Jewish writers, the father was to circumcise his son; and the master, the servant born in his house, or the slave bought with money. If the father or master neglected to do this, then the "House of Judgment," as the Jews speak, were bound to do it; and if they did not, being ignorant perhaps of the neglect, the child, when he came of age, i. e., as soon as he was thirteen years old, was bound himself to get it done. If he did not, the judges, if it were known to them, were obliged to take cognizance of it."

Note 38.—On the Scriptural aspect of Múslim circumcision.

That is, if, when he came to the age of thirteen years, he did not cause it to be done.† It would appear, according to this doctrine, that the Múslims are in the covenant of Abh-rauhaum; and, although God did establish his covenant with Iṣ'ḥauk, this did not imply that Ishmau'-ël was to derive no benefit from that covenant. On the contrary, circumcision was then made a token of the covenant, and Ishmau'-ël was circumcised with Abh-rauhaum. The manner in which this is related,‡ is remarkably pointed, tending to shew that Ishmau'-ël had a direct participation in the blessings and promises, from the very express terms in which the circumstance is narrated.

There is, however, a peculiarity attendant upon the narrative, which, as affixing to the Ishmaëlite dispensation a temporary character, ought not be overlooked. For, when God appears to Abh-rauhaum as the Almighty who would perform his everlasting covenant, it is said, that "Yáhaweh" appeared unto him;

^{*} Selden, De Synedr. lib. i, cap. 6.

[‡] Gen. xvii, 24-26.

[†] Patrick's Commentary.

[§] Verses 1, 2.

whereas, in the subsequent transaction with regard to Ishmau'-ël, he is not called by his name "Yāhaweh," but simply, "God;" the former bearing a reference to the accomplishment of God's promises with respect to the everlasting covenant with Israuël. On this subject see Note 2 to Section ii of Part I.

What is meant by being "cut off," is very much disputed. It appears to be a sort of excommunication.

Note 39.

This latter half of the verse is understood, both by the Septuagint and the Syriac, as conveying a blessing to the son whom Saurauh should bear. Those versions, accordingly, read, in the three last clauses, "him" and "he," for "her" and "she."

Note 40.

The conjunction is supplied by the Syriac and Samaritan.

Note 41.

This term conveys an intimation of his delight* at the intelligence; not, by any means, of incredulous levity. It is thought that our Lord alluded to this occasion, when he said to the Jews,† Abraham your father shook with delight [at the anticipation] that he should see my day; and he saw it, and rejoiced. And, to commemorate this joy, he called his son's name Iş'ḥauk, "he shall laugh."

Note 42.

From this expression, it would appear that the emotion of joy

^{*} The Chaldee translates the word "laughed" by "rejoiced."

[†] John viii, 56.

with which the patriarch was affected at this moment, was not displayed in an audible manner.

NOTE 43.

The noun is supplied by the Septuagint and Syriac.

Note 14.—On Abh-rauhaum's prayer in behalf of Ishmau'-ël.

Origen, who lived in the third century of the Christian era, and, consequently, about four hundred years before the rise of Múḥammad, has left a remarkable reflection upon this verse: 'It were worth inquiring,' he observes, 'what Abh-rauhaum meant with regard to Ishmau'-ël, when he was not satisfied with the prayer that he might enjoy this present world and live; but he added these words, "before thee:" for, to live before the Lord, is the portion of the blessed, and of the saints alone.'

It is not too much to infer, that the granting of this prayer involved the establishment of El-Islâm, as a religious bulwark to the Ishmaëlite nations. When, moreover, it is considered, that it was at a moment when God was manifesting to Abh-rauhaum a greater degree of favour than he had on previous occasions vouchsafed to him, and had just renewed his promises to him with an explicitness and an earnestness quite unusual* even in his gracious interviews with him whom he delighted to honour with the title of his "friend," that the patriarch, as if in some peculiar way encouraged by the signal affability, so to speak, displayed on that occasion by his Divine Patron and Benefactor, felt secretly convinced, that, in this auspicious moment, he might obtain all his desire: we can arrive at no other conclusion short of this, that, in uttering this petition, he was certainly asking a spiritual and imperishable blessing on the numerous offspring of the son of Haughaur.

^{*} See Gen. xii, 7; xiii, 14; xv.

NOTE 45.

The name is supplied by the Septuagint and Syriac.

Note 46.

Patrick takes notice, that he had this name from the "laughter" of Abh-rauhaum, not from that of Saurauh.

NOTE 47.

This particle, with the preceding clause, is added from the Septuagint.

NOTE 48.

Onkelos here reads, "the glory of YAHAWEH."

Note 49.

The answer which God here vouchsafed to Abh-rauhaum, suggests two reflections of a peculiarly delicate character. The first is, that, after foretelling the future birth of Iṣ'ḥauk,* with whom the covenant should be established, it proceeds to state, that, (similarly with Israuël,) Ishmau'-ël also should beget twelve princes or chiefs of tribes; as if the dispensation regarding Ishmau'-ël was to be chalked upon that toward Israuël. The second particular to be observed, is the apparent haste, so to speak, on the part of God, to terminate the conference at the very extreme point to which these important concessions could be carried, compatibly with the rights of Iṣ'ḥauk's priority.

Note 50.

From hence it was, that the Saracens, descended from him, did

^{*} Verse 19.

not circumcise their children till they were thirteen years old. So it was in the days of Josephus;* and the Saracens in Spain and Africa observed the same custom.†

Lane, however, informs ust that this rite is performed in Egypt at the age of about five or six years, or sometimes later; although among the peasants, who have probably adhered to the primitive practice, it is not unfrequently delayed till the age of twelve, thirteen, or fourteen years. But it is most approved of, if performed on the seventh day after birth.§ On the same day, which is likewise the occasion of naming the child, a sacrifice is prescribed to be observed; though it appears to be generally neglected by the modern Múslims. is called 'akikalı. It should be a ram or a goat; or two such animals should be sacrificed for a son, and one for a daughter. This rite is regarded by Ibn-Hambal as absolutely obligatory: he said, "If a father sacrifice not for his son, and he [the son] die, that son will not intercede for him on the Day of Judgment." But the founders of the three other principal sects regard it in different and less important lights. The person should say, on slaying the victim: "O God, verily this 'akíkah is a ransom for my son such a one; its blood for his blood, and its flesh for his flesh, and its bone for his bone, and its skin for his skin, and its hair for his hair. O God, make it a ransom for my son from Hell-fire."||

Note 51.

Who were either (as it follows) "born in the house," and therefore, it is likely, were bred up in the religion of Abh-rauhaum, and, so, easily persuaded to receive the mark of circumcision; or, "bought with money," who submitted to the

^{*} Ant. lib. i, cap. 13.

[†] Patrick's Commentary.

[‡] Mod. Egyp. vol. i, p. 77.

[§] Nuzhet el-Mutaämmil, etc., sect. 9.

^{||} Lane's Translation of the Elf Leyl. w. leyl. Note 24 to ch. iv.

patriarch's exhortations, not to his authority; for religion is to be voluntarily embraced, not compulsorily enforced by man.*

Note 52.

Patrick observes, that this locality continued famous till the time of Constantine; Jews, Gentiles, and Christians, holding there a religious fair once a year, probably similar to that which was held at 'Okáz, in Arabia, before the rise of Islamism. Here Christians had their place of worship, there being likewise "an altar on which the Gentiles sacrificed, and invoked the angels." Constantine, on being informed of this "superstition," continues Patrick, "caused that altar to be demolished, and a church to be built in its place."†

NOTE 53.

The pronoun is supplied by the Syriac.

Note 54.

Various modes of obeisance are practised by the Orientals. Among these, the under-mentioned are the more common or more remarkable; they differ in the degree of respect which they indicate, nearly in the following order, the last being the most respectful:—1. Placing the right hand on the breast.—2. Touching the lips and the forehead or turban (or the forehead or turban only) with the right hand.—3. Doing the same, but slightly inclining the head during that action.—4. The same as the preceding, but inclining the body also.—5. As above, but previously touching the ground with the right hand.—6. Kissing the hand of the person to whom the obeisance is

^{*} Patrick's Commentary.

[†] Ibid. See Sozomen, lib. ii, cap. iv. Euseb. in. vit. Constant. lib. iii up. 53.

paid.*—7. Kissing his sleeve.—8. Kissing the skirt of his clothing.—9. Kissing his feet.—10. Kissing the carpet or ground before him.† This last mode is seldom observed but to kings.‡

Patrick understands that the prostration of Abh-rauhaum was not an act of religious adoration, but of deferential respect to men who, by their dress and appearance, seemed to be personages of high rank. It may be difficult to determine which element predominated in the feelings that actuated the patriarch at this moment; but it is probable, from the peculiar caste of the Eastern mind, that the distinction adverted to by the Bishop did not present itself on the occasion. It appears certain, however, that Abh-rauhaum must have considered his guests to be superhuman; and, as this was not the first time that the Divine manifestation had appeared to him, it is to be supposed that there was an identity of aspect, which would at once be recognized. Thus, throughout the narrative, we are given to understand that the patriarch stood in no need of being informed as to who or what his guests were; and this is sufficiently implied by the manner in which the paragraph opens.

Note 55.

The Samaritan Text gives the address in the plural number; but the Hebrew reading seems preferable, and Onkelos even has "Yáhaweh" for "Lord." Patrick, reading the verse according to the Hebrew Text, correctly supposes, regarding the three visitors, that "one of them appeared more honourable and superior to the other two; and therefore he makes his address to

^{*} This mode is observed by servants or pupils to masters; or to learned or religious men by the less instructed or less devout.

[†] It is worthy of notice, that the last three modes were those used towards our Saviour, as mentioned in the Gospels.

[‡] Lane's Translation of the Elf Leyl. w. leyl. Introd. Note 14.

him as the chief:" but it is surprising that he should have failed to discern in this chief one the Divine Person who so frequently appeared visibly to the patriarchs.

NOTE 56.

This was performed by servants, and not by the guests themselves.*

NOTE 57.

The conjunction is given by the Samaritan and Septuagint.

NOTE 58.

These two words are supplied by the Syriac.

NOTE 59.

These two words are added from the Septuagint.

NOTE 60.

Léon Rawwolf mentions, in his Travels,† that, as he went through some country lying between Mesopotamia and Media, a woman presently made them cakes, about a finger thick, and of the size of a plate; which she first laid upon hot stones, and turned them often, and then threw ashes and embers over them: which, he says, were very palatable.‡

NOTE 61.

Hospitality is a virtue for which the natives of the East in general are highly and deservedly admired. A word which sig-

^{*} Patrick's Commentary.

[†] Part ii, ch. 9.

[‡] Patrick's Commentary.

nifies, literally, a "person on a journey" ("músâfir"), is the term most commonly employed in the sense of a visitor or guest. The account given in the Text presents a perfect picture of the manner in which a modern Bedawee Sheykh receives travellers arriving at his encampment. He immediately orders his wife or women to make bread; slaughters a sheep or other animal, and dresses it in haste; and, bringing milk and any other provisions that he may have ready at hand, with the bread, and the meat which he has dressed, sets them before his guests. If these be persons of high rank, he stands by them while they eat.*

It has been observed that the meal provided on this occasion illustrates the enormous appetites of the Arabs. A whole calf was dressed, with a suitable proportion of milk and butter, and three measures of meal were baked into bread, which come to more than two of our bushels, and to nearly fifty-six pounds of our weight.†

NOTE 62.

And, consequently, naturally speaking, conception could not take place; therefore, if she have a son, it must be in a supernatural or miraculous manner.†

Note 63.

Clarke rightly observes, that the Name is here used to denote one of the three visitors; adding, that, "as this name is never given to any created being, consequently, the ever-blessed God is intended; and, as he was never seen in any bodily shape, consequently, the great Angel of the covenant, Jesus Christ, must be meant." Compare Note 10 of this Section.

^{*} Lane's Mod. Egyp. vol. i, p. 442, 443.

⁺ Clarke's Commentary.

[‡] Ibid.

NOTE 64.

These two words are supplied by the Septuagint. It would appear that Saurauh's incredulity had not been outwardly expressed: so that he who could discern it shewed himself to be the Searcher of hearts. Compare Rev. ii, 23.

NOTE 65.

These two words are supplied by the Syriac.

NOTE 66.

This addition is made from the Septuagint.

NOTE 67.

These two words are supplied by the Septuagint and Syriac.

NOTE 68.

That is, the two angels who accompanied YAHAWEH were now sent toward Sedhóm, whilst He remained behind, to receive the intercessions of the patriarch.*

NOTE 69.

This word is supplied by the Septuagint.

NOTE 70.

The name is inserted from the Syriac.

NOTE 71.

This is the reading of the Septuagint, Syriac, and Samaritan; and the same at verse 30.

^{*} See Clarke's Commentary.

Note 72.

Onkelos here reads, "the glory of YAHAWEH ascended."

Note 73.

The article before "angels" is rendered in the Greek.

Note 74.

The pronoun is supplied by the Syriac.

Note 75.

The name is given by the Syriac.

Note 76.

These two words are supplied by the Syriac and Septuagint.

NOTE 77.

A very common kind of pastry, in the East, is a pancake which is made very thin, and folded over several times like a napkin; it is saturated with butter, and generally sweetened with honey or sugar.*

Note 78.

This particle is given by the Septuagint and Syriac.

NOTE 79.

The particle is supplied by the Syriac.

Note 80.

This clause is amplified from the Syriac and Septuagint.

^{*} Lane's Translation of the Elf Lcyl. w. leyl. Note 17 to ch. li.

NOTE 81.

The Septuagint, Syriac, Vulgate, and Arabic, understand as signifying "because."

NOTE 82.

These two words are supplied by the Septuagint.

None 83.

These two words are added from the Svriac.

Nors 84.

In this passage, the Samaritan Text is followed.

Nors 85.

The word is given in the plural by the Septuagint and Syriac; the latter Version supplies the possessive pronoun.

Norm 86.

The pronoun is supplied by the Samaritan, Septuagint, and Syriac.

NOTE 87.

The form of the original word, TD, would seem to argue a late date for the writing of this narrative.

NOTE 88.

This clause is added from the Septuagint.

NOTE 89.

The Syriac here reads "Lot;" the Septuagint give the verb in the plural.

Note 90.

Both the Syriac and Septuagint have this reading.

NOTE 91.

This expression conveys the idea that they were carried through the air by the angels, until without the city.

Note 92.

It would appear that the Divine Visitant had fully acted up to the plain sense of his words to the patriarch Abh-rauhaum,* and that he had met the family of Lót outside the gates of Sedhóm, where he now addresses him.

Note 93.

The two angels are here spoken of in conjunction with the LORD, who had now joined them, according to what he had previously said he would do.

Note 94.

The Targum of Onkelos reads, "YAHAWEH."

Note 95.

Literally, "I have lifted up thy face:" the expression seems to have originated in the circumstance, that, when a petitioner presented himself before a king or great man, he prostrated himself to the ground, to propitiate the favour which he sought, by a suitable act of obeisance; and the king, when disposed to grant the request, lifted him up from this posture of supplication, in token that his prayer was acceded to.

^{*} See ch. xviii, 21.

Note 96.

The name denotes "smallness."

NOTE 97.

The Jews say, that, wheresoever mention is made of YHWH, it is to be understood of him ובית דינו, "and his house of judgment," i. e., of the angels who attend upon the Divine Majesty.* Compare verse 13.

Note 98.

The form of the article here, and at verse 8, seems a further reason for assigning a late date to the composition of this narrative.

Note 99.

The Syriac here reads, "country."

Note 100.

Tarrying too long in the plain, she was struck with lightning, and enveloped in the bituminous and sulphuric matter which abounded in that country, and which, not being exposed afterwards to the action of the fire, resisted the air and the wet, and was thus rendered permanent.†

Patrick informs us that some read the Text as signifying "an everlasting monument;" (though by what unusual method of interpretation is hard to guess;) whence, he supposes, it was, that the Jews have given her the name of 'Adíth,‡ " because she remained a perpetual testimony of God's displeasure. For, she standing still too long, some of that dreadful shower overtook

^{*} Patrick's Commentary.

[†] Clarke's Commentary.

[‡] Pirke Elieser, cap. 25.

her; and, falling upon her, wrapt her body in a sheet of nitrosulphureous matter, which congealed into a crust as hard as stone, and made her appear like a pillar of salt, her body being as it were candied in it."* Kimchi calls it a "heap of salt;" which, the Hebrews say, continued for many ages. Some have conjectured that the fable of Niobe owes its origin to this event; who, according to the poets, was turned into a stone upon her excessive grief for the death of her children.

NOTE 101.

The form את פני, translated "before," which occurs throughout this narrative, for the ordinary and more correct שלפני would likewise be an inducement for ascribing to it a late date.

Note 102.

Gesenius derives this name from the inflammable nature of the bituminous soil on which the city was built (שֵׁבְּקָּה, same as שֵׁבְּקָּה.) See the Thesaurus). A more likely derivation would perhaps be found in the Arabic سُدّم, valde cupidus fuit, conf. , libidine actus admissarius (Freytag, Lex. Arab.); the name being given after the fact to which it alludes, as in the case of Hébhél, whose name bore an allusion to the brevity of

Note 103.

his life; so this, to the licentiousness of its inhabitants.

This name implies "submersion," from the Arabic "ghámárá" (عُفُو), to "submerge" or "overflow." It appears to have been given, like the last, after the fact; to commemorate the

^{*} Patrick's Commentary.

manner in which the cities of the plain were overwhelmed, by the waters of the Salt Sea.

NOTE 104.

Some render, "like the smoke of a lime-kiln," or "boiling cauldron." After the shower was over, the reek or steam of it remained, and made that country look dismally, which before was like the garden of God, but was now become a stinking puddle of filthy water, καθ'ὑπερβολὴν δυσῶδες, as Diodorus says, "offensive beyond expression."

Note 105.—On the site of the cities of the plain.

It has now been ascertained, that the level of the Dead Sea, and of the plain of the Jordan, generally, is very much below that of the Mediterranean; ‡ and that the broad Wádí of El-'Arabah, which extends from the southern shore of the lake to the head of the Gulf of 'Akabah, § gradually rises southward, as far as Wádí Talh; all the springs in this portion of the valley taking a northerly direction, and flowing into the Dead Sea.

Whether the river Jordan ever flowed through the Wádí El-'Arabah, is perhaps a question that has not yet been set at rest; but it is evident that a catastrophe of so local a character as the overthrow of the five cities of the plain, could not have imparted to the country the appearance which has distinguished it within the period of human records. There appears no reason to doubt that a lake must have existed in the vale of Siddím, ever since the valley of El-Gháur has been at its present level below the Red Sea; and that the "Asphaltic Pool" does not owe its existence to the destruction of the cities of the plain, though it certainly fixes their locality. But while these grounds establish the pro-

^{*} Gen. xiii, 10. † Patrick's Commentary.

[‡] By Lieutenant Symond's survey, about one thousand three hundred and twelve feet.

[§] According to the French engineers, the level of the Red Sea is about thirtynine feet above that of the Mediterranean.

bability that a lake previously existed, there are reasons for concluding that it was not so large as it is at present. It is natural to think that an extraordinary convulsion of nature would make some alteration in its dimensions, and, most probably, enlarge them. Accordingly, on examining the lake, we find that it is, in fact, composed of two lakes, an upper and a lower; the former being about forty miles long, and the latter ten, assuming the whole at fifty. The division between the two lakes is strongly marked. On the shores, the mountains approach, so as almost to separate them from above; and in the bottom, a high ridge of ground runs across from shore to shore, so as almost to divide them below the surface. The water which covers this ridge is seldom more than two feet in depth, and the ford which the bottom offers may be crossed by the Arabs at all seasons. Now, let it be supposed that the lake, in former times, terminated at this point, (as the form of the mountains and the nature of the bottom seem to indicate,) then, between the extremity of the lake and the low range of hills which bounds the Gháur towards the south, and forms the head of El-'Arabah, we have a level and fertile plain of seventeen miles in length, on which it may be concluded the cities stood. The portion of this plain which lies on the east and south extremity of the lake is still, in many places, very fertile;* its present breadth varies from one to four and five miles; it is covered with forests, and the whole is abundantly irrigated. Its great depth draws all the streams of El-'Arabah into it. Numerous rivulets descend on both sides from the hills; and to these causes, no doubt, it owed the character of fertility in which it appeared to Lót, when he chose it for the range of his flocks.

It is more reasonable, besides, to suppose that the five cities stood on this plain, than that they were scattered over so large a space as that which is now occupied by the lake. Each of

^{*} Burckhardt's Travels in Syria, p. 390.

the cities, it is true, had a king; but the kings of those days resembled the village Sheykhs of modern times; and, even granting that the cities were opulent, and had dependent villages around them, still the plain was amply sufficient to maintain them. Towns, in the East, were thickly planted; and their ruins indicate that they were seldom at greater intervals than three or four miles; a space so large as that which the waters of the lake now cover, considering its great fertility, instead of containing five, would have contained fifty cities.

From the expression used in Scripture,* "Sedhóm and her daughters," and from the circumstance that the destruction of the cities is generally mentioned as the overthrow of Sedhóm with Ghamórauh, it may be inferred that these two were the places of chief consequence, and that Sedhóm was probably the capital, or, at least, the principal city of the pentapolis; it is, therefore, likely that the other towns which perished with her were ranged around her at no great distances. Although the exact spot on which Sedhóm was situated, cannot be pointed out, still the following consideration may satisfy us, that its site could not have been far from what are now the southern limits of the lake.

When Sedhóm fell, the little town of Soghár afforded refuge The time which Lot occupied in going thither (apparently not more than two hours, the time from day-break to sunrise), will give the distance between the two places at about six miles; and thus the site of the former would fall within the limits of the lower lake;† the ford lying about three hours (nine miles) to the north of Záfiyeh, the present site of Soghár. I

^{*} Ezek. xvi, 53, 55.

[†] The name of Sedhom recurs in the Arabic "Asdúm" (מוֹשנים), the name applied to the salt mountain forming the south-west border of the Dead Sea.

[‡] Burckhardt's Syria, p. 393. This is the principal settlement of the Ghawareneh, or inhabitants of the Ghaur, and is the winter rendezvous of more than ten large tribe of Bedawin.

Now, if Sedhóm be assumed as the capital of the cities, having her tributary towns ranged around her, it will appear probable that the site of all these cities was comprized in what is now the basin of the lower lake.*

Note 106.

It is not said what mountain, but it was probably one of the mountains in the country afterwards called Mó-aubh, from one of his children which he here begat; for Epiphanius describes the country of Moab as lying "beyond the Salt" or "Dead Sea." †

Note 107.

The pronoun is supplied by the Syriac and Septuagint.

Note 108.

The two last words are added from the Septuagint.

Note 109.

This word is supplied by the Syriac.

NOTE 110.

It may be remarked, that the original expression לבא עלינו, "to come in *upon* us," is not usual in the Hebrew Scriptures; but it is that used in the Syriac Version; and appears to afford another evidence of a late style.

Note 111.

This name signifies "aqua patris;" thus strangely commemo-

^{*} See Wylie's Modern Judges.

[†] Adv. Hæres. liii. See Salmas. Exercit. Plin. p. 615.

rating the unlawful means to which the family of Lot owed its perpetuation.

Note 112.

This name signifies "son of my people."

Note 113.—On the conduct of the daughters of Lot.

Both these names, according to Clarke, seem to justify the view, that it was merely to preserve the family, that the daughters of Lot made use of the above expedient. On this subject, Origen* expresses himself in the following remarkable language: 'Where, in all this transaction, is the guilt of licentiousness? where is there evidence for the charge of incest? How can that be construed into an act of depravity, which has never occurred but once? I suspect, to speak my own mind freely, I very much suspect, that the so-called incest of the daughters of Lot had more of chastity in it, than the vaunted modesty of many others.'

Patrick observes that the daughters of Lót had lived so chastely in the midst of the impurities of Sedhóm, that one cannot attribute a licentious motive to the step which they took in order to obtain offspring. Their joining together in this contrivance, without any desire, apparently, of mutual secresy or concealment, tends likewise to shew that they were actuated by some counsel and design which to them would appear justifiable. And, thirdly, their perpetuating the memory of this fact, in the names of their children, is a demonstration that their motive had something extraordinary in it; and that they were not ashamed of the proceeding, but rather gloried in it, desiring that it might always be remembered, that these children were descended from Lót.†

^{*} Fifth Homily on Genesis.

[†] Patrick's Commentary.

NOTE 114.

The noun is supplied by the Syriac.

Note 115.

The meaning of this word is probably the same as the Arabic , "waterpots." Geraur was a city of Arabia Petræa, twenty-five miles from Eleutheropolis, beyond Daroma, in the south of Judah. Jerome says,* that, from Geraur to Jerusalem was three days journey.

Note 116.

This clause is inserted from the Septuagint.

NOTE 117.

This name signifies "Father King;" and appears to have been a general title of the Philistine kings,† as Pádishah (for Padar Shah) is with the Persians.

Note 118.

'God was not a stranger to other nations, when he was peculiarly kind to Abh-rauhaum; but spake to them in dreams, and sometimes in visions.'

Note 119.

The noun is inserted from the Syriac.

Note 120.

The Septuagint read, ἔθνος ἀγνοοῦν καὶ δίκαιον.

^{*} Heb. Traditions on Gen.

⁺ See Gen. xxvi, 1; Comp. Ps. xxxiv, title, with 1 Sa. xxi, 12, 13.

[‡] Patrick's Commentary. Compare Job iv, 13; xxxiii, 14, 15.

Note 121.—On the meaning of the word "prophet."

This is the first time that this word occurs in Scripture, and Abh-rauhaum is the first that is honoured with the name. According to Patrick, it signifies one familiar with God; who might come to him to consult him upon all occasions, have authority to declare the Divine mind and will to others, and also prevail with him by his prayers for a blessing upon them, as the Text proceeds to say. In the language of Eastern tradition, Abhrauhaum was the father of prophets, and crown of saints;* and he is reckoned, by the Múslims, one of the six whom they acknowledge

as the great prophets. In Arabic, the verb "nábáá" (i,i), has nearly the same meaning as in Hebrew, but it has a further import which may serve to throw light upon the present subject. It signifies to "itinerate," "move from one place or country to another," being compelled thereto either by persecution or by the command of God.† If this meaning belonged originally to the Hebrew word, it will apply with great force to the case of Abhrauhaum, whose migratory, itinerant kind of life, generally under the immediate direction of God, might have given him the title of "Naubhí."

Note 132.

The greater any prophet was, the more powerful he was in prayer; as appears in the instances of Moses, Älíyauh, and Shemúël. See Psalm xeix, 6.§

^{*} Ahmad Ibn Yúsuf, quoted by Hyde.

[†] Exivit ex una regione in aliam (Kâm. Jauh. ap. Freytag).— نوبي migrans

e loco in locum (Golius). Whence Múḥammad was called "Nebiú-llah" (نبي الله), because of his precipitate removal from Mekkeh to Medineh, to avoid the persecuting fury of his townsmen.

[‡] See Clarke's Commentary.

[§] Patrick's Commentary.

Note 123.

This word is supplied by the Samaritan and Septuagint.

Note 124.

The Syriac here reads, "What have I done unto thee?"

NOTE 125.

This clause is inserted from the Samaritan Text.

NOTE 126.

Patrick supposes that Térákh had two wives: by one of whom he had Hauraun, the father of Lót and Saurauh; and by the other he had Abh-rauhaum.

Note 127.

This clause is given by the Samaritan.

Note 128.

This addition is made from the Samaritan and Septuagint.

Note 129.

The Septuagint and Syriac add the name.

Note 130.

The silver shekel appears to have been about equal to our half-crown. The rupee, which is the current coin of India, is reckoned at two shillings.

Note 131 .- On the "covering of the eyes."

This obscure passage will perhaps receive some elucidation from the following custom which is observed on the occasion of a marriage in the East. After the last procession has been performed, the bridegroom, returned to his house, leaves his friends in a lower apartment, and goes up to the bride, whom he finds seated, with a shawl thrown over her head so as to conceal her face completely, and attended by one or two females. The latter he induces to retire, by means of a small present. He then gives a present of money to the bride, as "the price of uncovering the face," and, having removed the covering (saying, as he does so, "In the name of God, the Compassionate, the Merciful"), he beholds her, generally for the first time.*

In the present instance, Abh-í-méléch appears to compare the patriarch to the covering thrown over the bride's face, presenting an obstruction to him who would approach her, while himself, by his disavowal of her, participating in the inanimate neutrality of the veil or shawl itself.

Note 132.

The Samaritan here reads "God."

Note 133.

The Septuagint here read "Lord," i. e., "YAHAWEH."

Note 134.

The pronoun is given by the Syriac and Samaritan.

Note 135.—On the period of weaning.

From 2 Mac. vii, 27, it may be collected, that, among the Jews, children were weaned when three years old: and this evidence is confirmed by 1 Sa. i, 22—24, from which it would appear that the child Sheműel was three years old when his mother took him up, on his being weaned, to present him at the

^{*} Lane's Translation of the Elf Leyl. w. leyl. ch. iv, Note 39.

Tabernacle in Shiloh; as likewise by 2 Chr. xxxi, 16, where, in the provision made for the Levites and priests, the males are reckoned "from three years old and upwards;" a presumptive proof that, previous to this age, they were wholly dependent on the mother for their support.

Note 136.

These two words are supplied by the Samaritan and the Septuagint.

Note 137.

The original word signifies also to "divorce;"* and, in this latter sense, according to Clarke, it should be understood here. The son of Haughaur might be considered as having a right to at least a part of the inheritance; but Saurauh, in order that the succession might be limited exclusively to the line of Iṣ'ḥauk, wished to effect a divorce of the slave-woman,† by which means Ishman'-ël was disinherited.

Note 138.

The demonstrative pronoun is inserted from the Samaritan and Septuagint. There would appear to be an allusion to the expression made use of by Saurauh.

NOTE 139.

The adjective is supplied by the Syriac, the Samaritan, and the Septuagint.

NOTE 140.

By the word "bread," we are to understand the food or provisions which were necessary for their journey, till they should

^{*} See Levit. xxi, 7, where, in the Authorized Version, it is translated "put away."

[†] Compare Gen. xvi, 3.

arrive at the place of their destination; which, it is probable, the patriarch had expressly indicated to them. The skin which contained the water, ordinarily a goat's skin, was no doubt intended to hold a supply sufficient to last them till they came to the next well; which Abh-rauhaum may have specified likewise. This well, it would appear, Haughaur missed, and therefore wandered about in the wilderness, seeking more water, as all she had brought with her was expended. To the present day, travellers in those countries take only provisions sufficient to carry them to the next village or encampment; and water enough to supply them till they arrive at the next well.

NOTE 141.

Ishmau'-ël was, at the time of his leaving Abh-rauhaum, not less than seventeen years old; but he might have been a child in growth, as would be natural, his father having been so old at the time he was born, and his constitution feeble, and now his strength wasted with exhaustion, hunger, and fatigue.

Note 142.

The Septuagint read φρέαρ ΰδατος ζῶντος, "a well of living water:" on its authority the word "running" has been inserted into the Text.

Note 143.

The wilderness of Paur'aun, in the larger sense, seems to have denoted all the desert and mountainous tract lying between the wilderness of Shúr, westward, or towards Egypt, and Mount Sé'ir, or the land of Ädhóm, eastward; and between the land of Kená'an northwards, and the Red Sea southwards. In this sense, it appears to have comprehended the wilderness of Sín, the wilderness of Sínaï, and the adjoining tracts. This outline of the Mosaïc "wilderness of Paur'aun" is, in substance, confirmed by the authority of Ptolemy; whose *Pharan oppidum*, and

Pharan promontorium (now Rås Múḥammad), terminate the peninsula of Sinaï on the south: while his Pharanitæ, or people of Pharan, extend northward, from the head of the Elanitic Gulf, at least to the confines of his Munichiatis, or the desert of Et-Tíh.* From this northern region, Ishmau'-ël probably migrated more to the southward, into the peninsula of Arabia; for in this country, according to the unanimous consent of the oriental writers, his posterity lived. Patricides, in particular, says that he went into the land of Yathrib; which is that part of Arabia lying about the city of Medíneh.†

Note 144.

Patrick notices the tradition of the Jewish Rabbins, who say that Ishmau'-ël had two wives, named 'Aïshah and Fáṭimah: the first of these received Abh-rauhaum "churlishly, when he went to visit his son, and therefore he put her away, and took the other, who proved more civil, when he made a second journey thither."‡ And although he thinks that this story may "look like a fable," yet he deems it not improbable that Abh-rauhaum might go to see how his son lived, and that Ishmau'-ël might also sometimes visit him; "for we cannot think they were so unnatural as never to have any correspondence:" especially as Ishmau'-ël, in conjunction with Iṣ'ḥauk, assisted at the patriarch's funeral.\S\$ It is the tradition of the Arabians, that Isma'îl, assisted by his father Ibrahîm, built, or rather rebuilt the Káăbeh of the Temple at Mekkeh.

Note 145.

The Septuagint here insert the words "and Aḥúzzath his bridesman:" and the same at verse 32.

^{*} See Forster's Geogr. of Arabia, vol. i, p. 179.

[†] Patrick's Commentary.

¹ Ibid.

[§] Gen. xxv, 9.

Note 146.

This name appears to have been a title, denoting the office of "commander-in-chief" (as it is immediately explained) of the Philistine army. Its literal meaning is "mouth of all."

Note 147.

The Syriac and Septuagint supply this particle.

Note 148.

The Septuagint give "wells" in the plural.

Note 149.

The Syriac inserts here the words, "the servants of Abhrauhaum had digged; and," etc.

Note 150.

The noun is supplied by the Samaritan and the Septuagint.

Note 151.

That is to say, "the well of the oath."

NOTE 152.

The noun is likewise here inserted by the Samaritan, Septuagint, and Syriac.

NOTE 153.

There exists, among the ruins of Babylon, a gigantic tamarisk,* which stands alone, on the northern front of the Kaşr; its trunk, which has been of great circumference, is nearly worn

^{* &}quot;Athl" (اثرًا), Tamarix Orientalis, Linn.

away with the lapse of ages, although it has still sufficient strength to bear the burthen of its evergreen branches, which stretch out their arms in the stern magnificence of its decaying greatness.*

This tree attains to the height and thickness of the oak. Its leaves are alternate, long, very narrow, and of a pale-green. It grows in arid and sandy localities, where no other tree is found; and abounds in Mesopotamia, Syria, northern Arabia, and Egypt.

It appears, that, in very ancient times, large trees of the oak genus were consecrated to religious purposes. In Greece, we meet with the oracle of Jupiter, at the oaks of Dodona. Among the Greeks and Romans, we find the "sacra Jovi quercus" even to a proverb; and, in Gaul and Britain, the highest religious regard was paid to the same tree, under the direction of the Druids or "oak-priests." †

Note 154.

The Samaritan and Syriac understand as signifying "the

world;" the first reading "God of the world," the latter "God of the worlds," that is, of the various orders of creatures, agreeably to the Arabic expression, رَبِّ الْعَالَمِينِ : and this corresponds with that used by Málk-í-ṣédhék, "Possessor of heavens and carth."

It may also be remarked, that Maimonides translates the words, "The LORD God of the world," or "the LORD the Almighty Creator of the World." For this, says Patrick, was the great article of faith in those days, that God made the world.

^{*} Ker Porter's Travels, vol. ii, p. 311. Mignan, Travels in Chaldæa.

[†] From the Celtic "Deru, and Greek δρύς, an "oak." See Clarke's Commentary.

[#] Gen. xiv. 19.

[§] Mor. Nebhoch, part ii, ch. 30, and part iii, ch. 29.

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SECTION III.

THE HISTORY OF ABH-RAUHAUM CONCLUDED.

Now it came to pass, after these things, that the [most high] God did prove Abh-rauhaum. And he said unto him, Abh-rauhaum: and he said, Lo, I [am here]. And he said, Take now thy son, thine only¹ [son] whom thou lovest, Iṣ'ḥauḥ; and get thee away to the land of Móriyyauh,² and offer him there for a burnt-offering upon one of the mountains, which I shall tell thee of.

So Abh-rauhaum rose early in the morning, and saddled his ass, and took two of his servants with him, and Iṣ'ḥauk his son, and cleft wood for a burnt-offering, and arose, and went unto the place which the [most high] God had told him of.

On the third day,³ then Abh-rauhaum lifted up his eyes, and beheld the place afar off.

And Abh-rauhaum said unto his servants, Abide ye here with the ass; and I and the lad will go yonder and worship, and return unto you. And Abh-rauhaum took the wood for the burnt-offering, and laid [it] upon Iş'hauk his son; and he took in his hand the fire and the knife: and they went both of them together.

And Is'hauk said unto Abh-rauhaum his father, and he said, My father: and he said, Lo, I [am here], my son. And he said, Behold, the fire and the wood: but where [is] the sheep for a burnt-offering? And Abh-rauhaum said, God will provide himself the sheep for a burnt-offering, my son: so they went both of them together.

And they came to the place which the [most high] God had told him of: and Abh-rauhaum did there build the altar, and arrange the wood; then he bound Iṣ'ḥauk his son, and laid him on the altar upon the wood. And Abh-rauhaum put forth his hand, and took the knife, to slaughter his son.

Then the Angel of Yáhaweh⁶ called unto him from the heavens, and said, Abh-rauhaum! Abh-rauhaum! and he said, Lo, I [am here]. And he said, Put not forth thine hand against the lad, neither do thou to him anything: for now I know that thou fearest God, inasmuch as thou hast not withheld thy son, thine only [son], from me.

And Abh-rauhaum lifted up his eyes, and beheld, and lo, a' ram caught in the thicket by his horns: and Abh-rauhaum went and took the ram, and offered him up for a burnt-offering instead of Iş'ḥauk, his son. And Abh-rauhaum called the name of that place Yáhaweh-íreëh: [according to] which it is said at this day, In this mountain Yáhaweh shall provide. 10

And the Angel of Yáhaweh called unto Abh-rauhaum a second time from the heavens, and said, By myself have I sworn,* that, forasmuch as thou hast done this thing, and hast not withheld thy son, thine only [son], from me:12 that

^{*} Oracle of YAHAWEH.11

I will exceedingly bless thee, and abundantly multiply thy seed, as the stars of the heavens, and as the sand which [is] upon the sea-shore; and thy seed shall possess the gate¹³ of his enemies, and all the nations of the earth shall bless themselves by thy seed; because that thou hast hearkened unto my voice.

And Abh-rauhaum returned unto his servants, and they arose, and went together to Beër-shébháä; and Abh-rauhaum dwelt at Beër-shébháä.

And it came to pass, after these things, that it was told Abh-rauhaum, saying, Lo, Milkauh, she also hath borne sons unto Naukhór thy brother.—[Now the sons of Naukhór were these:] 'Ows, "his first-born, and Búz" his brother, and Kemú-ël the father of Araum, "and Késédh," and Khazó, and Pildaush, and Idhlauph, and Bethú-ël; "and Bethú-ël begat Ribhkauh; "these eight did Milkauh bear unto Naukhór, Abh-rauhaum's brother. And his concubine, whose name [was] Reúmauh, "o even she also bare Tébhákh, and Gáḥám, and Tákhásh, and Máächauh.

Now the life of Saurauh was an hundred and twenty-seven years:²¹ [this was the number of] the years of the life of Saurauh. And Saurauh died in Kiryath-Arbáŭ [which is] in the valley,²² (the same [is] Hébhr'on,) in the land of Kená'an: and Abh-rauhaum came to make lamentation for Saurauh, and to weep for her.²³

And Abh-rauhaum arose from before his dead, and Abh-rauhaum²⁴ spake unto the Bĕney Khéth, saying, I [am] a sojourner and a stranger with you: give me a possession of a sepulchre with you, that I may bury my dead from before me. And the Bĕney Khéth answered

Abh-rauhaum, saying, Nay,²⁵ hear us, my lord; thou [art] a mighty prince amongst us: in the choice of our sepulchres bury thy dead; [there is] not a man of us shall withhold his sepulchre from thee, from burying thy dead there.²⁶

And Abh-rauhaum arose and prostrated himself to the people of the land, to the Beney Khéth; and Abh-rauhaum²⁷ spake with them, saying, If it be with your mind that I should bury my dead from before me, hear me, and contract for me with Aéphr'on²⁸ the son of Sohár, that he give me the cave of Machpélauh²⁹ which [belongeth] unto him, which [is] at the extremity of his field: for silver to the full amount shall he give it me among you for a possession of a sepulchre.

Now Aéphr'on sat in the midst of the Beney Khéth. And Aéphr'on the Khittee answered Abh-rauhaum in the ears of the Beney Khéth, of all that came to the gate of his city, saving, Nay, my lord, hear me: the field I have given thee; the cave also that [is] in it, to thee have I given it, before the eyes of the sons of my people I have given it thee;30 bury thy dead. And Abh-rauhaum prostrated himself before the people of the land; and he spake unto Aéphr'on in the ears of the people of the land, saying, Yet, if thou please, hear me: I have given silver for the field; take [it] of me, that I may bury my dead there. And Aéphr'on answered Abh-rauhaum, saying, Nay, my lord, hear me : land [worth] four hundred shékéls of silver, between me and thee, what [is] it? bury then thy dead. And Abh-rauhaum hearkened unto Aéphr'on; and Abh-rauhaum weighed unto Aéphr'on the silver which he had named in the ears of the Beney Khéth, four hundred shékéls of silver current with the merchant: so the field of Aéphr'on which [was] in Machpélauh that [was] before Mámrä, [even] the field, and the cave that [was] in it, and all the trees which [were] in the field, which [were] in all the border of it round about, stood to Abh-rauhaum for a purchase before the eyes of the Běney Khéth, among all who came to the gate of his city.

And after that, Abh-rauhaum buried Saurauh his wife at the cave of the field of Machpélauh east of Mámrä, (the same [is] Hébhr'on,) in the land of Kená'an. So the field, with the cave that [was] in it, stood to Abh-rauhaum for a possession of a sepulchre from the Běney Khéth.

Now Abh-rauhaum [was] old, and 32 advanced in years: and YAHAWEH had blessed Abh-rauhaum in all things. And Abh-rauhaum called his chief slave of his house, who ruled over all that he had,33 and said unto him, Put, I pray thee, thine hand under my thigh,34 and I shall make thee to swear by YAHAWEH, the God of the heavens and God of the earth, that thou wilt not take a wife, to my son Iş'hauk,35 of the daughters of the Kená'anees amongst whom I dwell; but thou shalt go to the land of my kindred and to my family,36 and take thence a wife unto my son, unto Iş'hauk.37 And the slave said unto him, But38 peradventure the woman will not be willing to follow me to this land: shall I under any circumstances bring again 39 thy son unto the land whence thou wentest forth? And Abh-rauhaum said unto him, Beware that thou cause not my son to return thither: YAHAWEH, the God of the heavens and God of the earth, who took me from thence,40 from my father's house and from the land of my kindred, and who spake unto me, and who sware unto me, saying, Unto thee and unto⁴ thy seed will I give this land; he shall send his Angel before thee, and thou shalt take a wife to my son from thence. And if the woman shall not be willing to follow thee into this land,⁴² then thou shalt be clear from this mine oath: only thou shalt not cause my son to return thither. And the slave put his hand under the thigh of Abh-rauhaum his lord, and sware unto him to this effect.

And the slave took ten camels of the camels of his lord, and departed; [he took] likewise [a selection of] all his lord's wealth in his hand:43 and he arose, and went to Mesopotamia, to the city of Naukhór. And he knelt his44 camels outside the city by the well of water, at eventide, at the time the women go out to draw [water]. And he praved and said, YAHAWEH, the God of my lord Abh-rauhaum! prosper to me this day, I pray thee; and do kindness by my lord Abh-rauhaum. Lo, I stand by the well of water, and the daughters of the men of the city come forth to draw water: let it therefore be, the damsel to whom I shall say, I pray thee, lower thy pitcher, that I may drink; and she shall say unto me,46 Drink, and I will also water thy camels till they have finished drinking; [let it be] her [that] thou hast appointed for thy servant, for Is hauk; and by her I shall know that thou hast done kindness and truth47 by my lord Abh-rauhaum. And it came to pass, he had not yet finished speaking to himself,46 when lo, Ribhkauh came out, (that was born to Bethú-ël, the son of Milkauh wife of Naukhór, Abh-rauhaum's brother,) with her pitcher upon her shoulder. And the damsel [was] of a most beautiful countenance, [and] a virgin, for no man had known her. And she went down to the fountain.

and filled her pitcher, and came up. And the slave ran to meet her, and said, I pray thee, let me sip a little water out of thy pitcher: and she said, Drink, my lord; and she hasted, and let down her pitcher upon her arm, 49 and gave him to drink. And when she had finished giving him to drink, she said, I will also draw for thy camels, till they have finished drinking. And she hasted, and emptied her pitcher into the trough, and ran again to the well to draw, and drew for all his camels; while the man watched her, anxious to know whether Yáhaweh had prospered his way, or not.

And it came to pass, when the camels had finished drinking, that the man took a nose-ring of gold, half a shékél in weight, and put [it] upon her nostril;51 and two bracelets upon her hands, ten shékéls of gold in weight; and he asked her, and said, Whose daughter [art] thou? tell me, I pray thee: is there, at thy father's house, place for us to lodge? And she said unto him, I [am] daughter of Bethú-ël the son of Milkauh, whom she bare to Naukhór: and she said unto him, [There is] both straw and fodder abundant with us, and place to lodge. And the man bowed to the earth,52 and prostrated himself to YAHAWEH, and said, Blessed [be] YAHAWEH, the God of my lord Abh-rauhaum, who hath not forsaken his kindness and his truth towards my lord: I [am] in the way YAHAWEH hath led me to the house of my lord's brethren, to take the daughter of my lord's brother for his son.50 And the damsel ran and told her mother's house according to these words.

Now Ribhkauh had a brother whose name [was] Laubhaun; and Laubhaun ran to the man outside [the city], to

the fountain. So it came to pass, when he saw the nose-ring, and the bracelets upon his sister's hands, and when he heard the words of Ribhkauh his sister, saying, Thus spake the man to me, that he came unto the man; and lo, [he] stood by the camels at the fountain. And he said unto him,54 Come in, [thou] blessed of YAHAWEH; wherefore standest thou outside [the city], when I have prepared the house, and place for the camels? And the man came to the house; and he ungirded the camels, and gave straw and fodder for the camels, and water to wash his fect, and the feet of the men that [were] with him: and he set before them is to eat; but he said, I will not eat, until that I have spoken my words. And he said, Speak.

And he said, I [am] servant of Abh-rauhaum. And YAHAWEH hath blessed my lord exceedingly; and he is become great: and he hath given him sheep and oxen, and silver and gold, and male-slaves, and female-slaves, and she-asses,⁵⁶ and camels, and he-asses. And Saurauh, my lord's wife, bare a son to my lord after she was grown old: and he hath given him all that he hath. And my lord made me to swear, saying, Thou shalt not take a wife to my son of the daughters of the Kená'anees in whose land I dwell: but thou shalt go to my father's house, and to my family, and take a wife unto my son from thence.⁵⁷ And I said unto my lord, Peradventure the woman will not be willing to follow me.58 And my lord said unto me, YAHAWEH, before whom I have walked, he so shall send his Angel with thee, and shall prosper thy way; and thou shalt take a wife to my son of my family, and of my father's house: in this case shalt thou be clear from mine oath; when thou shalt come unto my family, and if they

shall not give [her] thee; thou shalt then be clear from mine oath. And I came this day unto the fountain, and said, YAHAWEH, God of my lord Abh-rauhaum! if now thou dost prosper my journey on the which I go; behold, I stand by the fountain of water, and the daughters of the men of the city come forth to draw water: " now let it be, the damsel that cometh forth to draw, to whom I shall say, Give me to drink, I pray thee, a little water out of thy pitcher; and she shall say unto me, Both drink thou, and I will also draw for thy camels; [that] she [be] the wife whom YAHAWEH hath appointed for his servant Is'hauk; and hereby I shall know that thou hast done kindness by my lord Abh-rauhaum. I had not yet finished speaking to myself, when lo, Ribhkauh came forth with her pitcher upon her shoulder, and went down to the fountain, and drew: and I said unto her, Pray thee, give me to drink a little water out of thy pitcher. 61 And she hasted, and let down her pitcher upon her arm from on her, and said, Drink; and I will also water thy camels: and I drank, and she also watered the camels. And I asked her, and said, Whose daughter [art] thou? tell me: and she said, I [am] the daughter of Bethú-ël the son of Naukhór, whom Milkauh bare to him. Then I put the nose-ring upon her nostril, and the bracelets upon her hands. And I bowed and prostrated myself to YAHAWEH, and blessed YAHAWEH the God of my lord Abh-rauhaum, who had led me in the way of truth to the house of my lord's brother, a to take the daughter of my lord's brother to his son. Now therefore, if ye be doing kindness and truth by my lord, tell me; and if not, tell me: that I I may turn to the right or to the left.

And Laubhaun and Bethú-ël answered and said, The thing hath proceeded from Yáhaweh: we cannot speak to thee bad or good. Lo, Ribhkauh [is] before thee; take [her] and go, and let her be wife unto the son of thy lord, as Yáhaweh hath spoken. And it came to pass, when the servant of Abh-rauhaum heard their words, that he prostrated himself to the earth unto Yáhaweh. And the servant took out articles of silver and articles of gold, and vestments; and gave [them] to Ribhkauh: he likewise gave valuable presents to her brothers and to her mother. Then they ate and drank, he, and the men that [were] with him; and passed the night.

And when they arose in the morning, he said, Send me away, that I may depart unto my lord.66 And her brothers and her mother said, Let the damsel abide with us a year or ten months: after that she shall go. And he said unto them, Delay me not; seeing YAHAWEH hath prospered my journey: send me away, that I may depart unto my lord. And they said, We will call the damsel, and ask her opinion. And they called Ribhkauh, and said unto her, Wilt thou go with this man?68 and she said, I will go. So they sent away Ribhkauh their sister, with her nurse, and the servant of Abh-rauhaum, and his men: and they blessed Ribhkauh their sister,69 and said unto her, Thou [art] our sister;70 become thou thousands and myriads, and let thy seed possess the gate71 of his enemies. And Ribhkauh arose, and her damsels, and they rode upon the camels, and followed the man; and the slave took Ribhkauh, and departed.

Now Is'hauk had come into the wilderness of 72 Beër-la-

hái-rói (for he dwelt in the land of the south): and Iṣ'ḥauk went out to meditate in the field, at the decline of evening; and he lifted up his eyes, and beheld, and lo, [there were] camels coming. And Ribhkauh lifted up her eyes, and saw Iṣ'ḥauk; and she alighted from off the camel,⁷³ and said to the slave, Who [is] that man yonder that [is] walking in the field to meet us? and the slave said, That [is] my lord: then she took a veil, and covered herself.⁷⁴ And the slave recounted unto Iṣ'ḥauk all the things that he had done. And Iṣ'ḥauk brought her to the tent of Saurauh his mother; so he took Ribhkauh, and she became his wife, and he loved her: and Iṣ'ḥauk was comforted after his mother's [death].⁷⁵

Now Abh-rauhaum had taken a wife⁷⁶ in addition [to those before mentioned]; and her name [was] Ketúrauh.⁷⁷ And she bare unto him Zimraun,⁷⁸ and Yaukshaun,⁷⁹ and Mědhaun,⁸⁰ and Midhyaun,⁸¹ and Ishbauk,⁸² and Shúah.⁸³ —And Yaukshaun begat Shěbhau,⁸⁴ and Dědhaun.⁸⁵ And the Běney Dědhaun were [the] Ashshúrees,⁸⁶ and Letúshees,⁸⁷ and Leúmmees.⁸⁸—And the sons of Midhyaun [were] 'Eyphauh,⁸⁹ and Aépher,⁹⁰ and Ḥanókh⁹¹, and Abh-í-dhau',⁹² and All these [are] the Běney Ketúrauh.

And Abh-rauhaum gave all that he had unto Iş'ḥauk his son: 34 and to the sons of the concubines whom Abh-rauhaum had, Abh-rauhaum gave gifts; and sent them away from Iṣ'ḥauk his son, while he yet lived, eastward, to the east country. Now these [are] the days of the years of the life of Abh-rauhaum, which he lived; 35 an hundred and seventy-five years: and Abh-rauhaum expired and died, in good old age, an old man, and satiated with days; 36 and

was gathered to his peoples. And Iş'hauk and Ishmau'-ël his sons buried him in the cave of Machpélauh, in the field of Aéphr'on the son of Sohar the Khittee, which [is] east of Mamrä; (the field and the cave⁹⁷ which Abh-rauhaum purchased of the Beney Khéth for a possession of a scpulchre;) there was Abh-rauhaum buried, with Saurauh his wife.

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NOTES.

Note 1.

The Septuagint here read "beloved," for "only:" and the same at verses 12 and 16.

Note 2.

From 2 Chr. iii, 1, we learn that it was on this hill that king Shelómoh built his temple, and that Dauwidh stayed the plague by a sacrifice in the threshing-floor of Aurnaun the Yebhúsee. Josephus asserts the same,* as likewise does the Jerusalem Targúm.

Móriyyauh is, in effect, thought to comprehend all the mountains of Jerusalem, viz., Mount Gíh'on or Calvary, the fort of Síon, and that of Acra. As Mount Calvary is the highest ground to the west, and the mount of the temple is the lowest, it has been conjectured that Abh-rauhaum offered up his son upon this mount, which is well known to be the same as that on which our Blessed Lord was crucified.

It has been the opinion of some that the name (מֹרְאָּרֹיָה is formed from מָרְאִי־יָה, an equivalent to that which Abh-rauhaum gave it (verse 14), "provided by Yauh'."

As, however, the land of Móriyyauh seems to denote, not one hill only, but a hilly district, Gesenius conjectures that מֹרְיָה or מֹרְיָה signifies a place capable of resistance in war,† that is,

^{*} Ant. i, 13, sect. 1 and 2.

[†] Part. fem. from מֶּרֶה, analogous to the form פּוֹרָפָּה (Ps. cxxviii, 3; Isa. xxxii, 12).

a hill fort.* The Septuagint seem to have taken it in this sense, translating the word by $i\psi\eta\lambda\dot{\eta}$, "lofty," the high country.

Note 3.

Beër-shébháň, where the patriarch dwelt, is about forty-two miles distant from Jerusalem; the journey would consequently have taken three days to perform it.

Note 4.

It might at first appear questionable how Abh-rauhaum could, with truth, give this promise, when he went with the expectation of making his son a burnt-offering. But St. Paul supplies the answer in Heb. xi, 17—19.

Note 5.

Clarke suggests the probability that the mountain-top to which they were going was too difficult to be ascended by the ass; and that, therefore, as either the father or the son must carry the wood, it was the most becoming for the latter to do so.

Note 6.

The Syriac reads "God" in this place; and the same at verse 15.

Note 7.

The Samaritan, Septuagint, Syriac, and the Targúm of Onkelos, support this reading. The word אחר, signifying "one," has, probably, in the Hebrew Text, been converted into אחר, behind," by the abrasion of the corner of the .

Note 8.

The name is supplied by the Septuagint.

^{*} Compare the Syr. أَكُنْ , resistance, and أَكُنْ , a place of resistance, a fortress. Arab. مَارِدُ, the name of a fort in Dúmauh.

NOTE 9.

That is, "YAHAWEH shall provide."

Note 10.

This passage follows the Syriac Version, which is in its general sense supported by the Greek. The saying was remarkably fulfilled in the sacrifice of the death of our Blessed Saviour upon that very mountain.

Note 11.

This expression is used in the later prophets to signify that what they enounced was the effect of a Divine inspiration. It was therefore more appropriate in the mouth of a prophet, than when attributed to an angelie messenger. This is the only passage in Genesis where the word occurs; and it appears not improbable that it was inserted at an after period, under the idea sustained by Patrick, in his Commentary, that this Angel is a mere creature; an idea, however, which is not consistent with a correct interpretation of Holy Scripture.

Note 12.

These two words are supplied by the Samaritan, Septuagint, and Syriac.

Note 13.

The Septuagint here read "cities," the Syriac has "lands."

Note 14.

The Arabic word غوطة signifies "soft ground," sandy and fruitful; from غاط, denoting the sinking of the foot in soft ground. The land of 'Ows is placed, by Ptolemy,* in the northern part of the Desert Arabia (بدية الشام), neighbouring upon the Euphrates and Babylonia. This, according to Patrick, was the country of the son of Naukhór.

^{*} Lib. v, 19.

NOTE 15.

This word signifies "contempt." A people of this name, inhabiting Arabia Deserta, is alluded to in Jer. xxv, 23, 24.

Note 16.

"Father of the Syrians," according to the Septuagint. Clarke thinks they may be the *Kamiletes*, a Syrian tribe to the westward of the Euphrates, mentioned by Strabo.

NOTE 17.

This was the founder of the Kasdee nation who inhabited Babylonia and Mesopotamia.* Gesenius thinks that the original name was Kardee, preserved in that of Kūrd, which was changed by the Hebrews and Chaldeans into Kasdee, and confounded by the Greeks with Chaldee.† The Greek authors make mention of Chaldeans as a strong and warlike nation inhabiting the Gordican mountains near Armenia,‡ besides those near Colchis and Pontus.§ Possibly their original seat may have been in those mountain regions now called Kūrdistán, from which they may have made descents upon Babylonia, and obtained the mastery of it.

Note 18.

This is the same as "Methú-ël," or "Methú-shau-ël," "man of God."

"Khazó" signifies "vision." "Pildaush" seems to be compounded of פֿלָדָּהוֹ (Arab. פֿעַענֿג), "steel," and אָשָׁשׁ, "fire." The name following denotes a "trickling," or "dropping" of water.

NOTE 19.

"Ribhkauh" signifies a "net" for catching game; apparently in allusion to her character, which seems to have been artful.

^{*} Gen. xi, 28. † Sec Golius ad Alfrag. p. 17.

[‡] Xenoph. Cyrop. 3, ch. i, sect. 24; and ch. ii. Anab. iv, 3, sect. 4; v, 5, sect. 9; vii, 8, sect. 14.

[§] Strabo, Geogr. xii, 3, sect. 19.

NOTE 20.

This word signifies "exalted." The name following denotes "slaughter" of cattle. Jo. Simonis explains "Gáḥám" as signifying a person "having glaring eyes;" from the Arab. To "burn." The next name denotes a "badger;" and the last means "compression."

NOTE 21.

It has been observed that Saurauh is the only woman whose entire age is recorded in Scripture.

NOTE 22.

This clause is supplied by the Samaritan Text. The Septuagint read, η ἐστιν ἐν τῷ κοιλώματι. The name preceding signifies "the town of Arbáň." From Josh. xiv, 15, we learn that this Arbáň was a great man among the 'Anaukím, or the father of 'Anauk.*

Note 23.

From Gen. xxii, 19, it appears that Abh-rauhaum had settled at Beër-shébháä; and here we find that Saurauh died at Hébhr'on, which was about twenty-four miles distant. For the convenience of feeding his numerous flocks, Abh-rauhaum had probably several places of temporary residence; and particularly one at Beër-shébháä, and another at Hébhr'on: it is therefore likely, that, while he sojourned at the former place, Saurauh died at the latter; to which the patriarch hastened on receiving intelligence of his bereavement.†

NOTE 24.

The name is supplied by the Septuagint. He had probably sat on the ground some days in token of sorrow, as the custom

^{*} Josh. xv, 13, xxi, 11.

[†] Clarke's Commentary.

then was;* and when this time was finished, he arose, and began to treat about a burying-place.†

NOTE 25.

The Samaritan here, as well as in verse 14, reads ל, for לל, for the Hebrew Text; and is followed by the Septuagint.

Note 26.

This word is supplied by the Septuagint.

Note 27.

The Septuagint supply the name.

Note 28.

This word signifies a "calf." The name following denotes "whiteness."

Note 29.

This name signifies a "portion" or "lot." It is, however, rendered "the double cave," by the Septuagint, Syriac, Vulgate, Arabic, and Onkelos.

Note 30.

To the present day, in Egypt, the peasants will often say, when a person asks the price of anything which they have for sale, "Receive it as a present;" but this answer having become a common form of speech, they know that advantage will not be taken of it. 1

Note 31.

On this occasion, as usual, the price paid was settled by weight; a custom retained among the Egyptians, Hebrews, and other Eastern people, till a late period: and, indeed, until a government stamp, or some fixed value was given to money, this could be the only method of ascertaining the price paid, and of

^{*} Compare Job ii, 13; Isa. xlvii, 1.

⁺ Clarke's Commentary.

Lane's Mod. Egyp. vol. ii, p. 16.

giving satisfaction to both parties. The paintings of Thebes frequently represent persons in the act of weighing gold, on the purchase of articles in the market. This continued to be the custom when rings of gold and silver were used in Egypt for money, and even to the time of the Ptolemies, who established a coinage of gold, silver, and copper, in the country.*

Note 32.

The conjunction is supplied by the Syriac; as is likewise the verb "called," two lines lower.

NOTE 33.

It is supposed that this was the Damascene Alivézér, mentioned ch. xv, 2, 3.†

NOTE 34.

The origin, form, and import, of this ceremony of taking an oath, are very doubtful. But the Targúm of Jonathan ben 'Úzziel renders the three last words, "in sectione circumcisionis meæ," and the Jerusalem Targúm, "sub femore fæderis mei." It is therefore thought, that this mode of taking an oath dates from the institution of the rite of circumcision as the seal of religious faith. Clarke, on ch. xiv, 22, says: The primitive mode of 'appealing to God and calling him to witness [was by lifting up the hand]; until circumcision was made a sign of the covenant.

Note 35.

The name is inserted from the Septuagint.

Note 36.

The Septuagint appear to have read, אל ארץ מולדתי ואל משפחתי. The same authority supplies the word "thence" following.

Note 37.

Among the Arabs, a father considers it to be a duty to procure

^{*} Wilkinson's Anc. Egyp. vol. iii, p. 237.

[†] Commentaries of Patrick and Clarke.

for his son a wife as soon as he has arrived at a proper age. This age is decided by some to be twenty years; though many young men marry at an earlier period. It is said, "When a son has attained the age of twenty years, his father, if able, should marry him, and then take his hand, and say, 'I have disciplined thee, and taught thee, and married thee: I now seek refuge with God from thy mischief in the present world and the next."

Note 38.

This particle is supplied by the Syriac.

Note 39.

It seems the patriarch intended to leave the guardianship of his son to him, (if he should die before he had provided for him,) as to a wise and faithful servant who had managed his affairs above fifty years, and we know not how much longer.†

Note 40.

These two words are supplied by the Syriac. The clause preceding is inserted from the Septuagint.

Note 41.

These three words are likewise given by the Septuagint.

Note 42.

The Septuagint likewise supply these three words.

Note 43.

This passage follows the reading of the Syriac and Septuagint Versions. The latter has, καὶ ἀπὸ πάντων τῶν ἀγαθῶν τοῦ κυρίου αὐτοῦ μεθ' ἑαυτοῦ.

Note 44.

The possessive pronoun is supplied by the Syriac.

^{*} Nuzhet el-Mutaämmil, quoted in Lane's Translation of the Elf Leyl. w. leyl. Note 24 to ch. iv.

[†] Patrick's Commentary.

NOTE 45.

These two words are likewise inserted from the Syriac.

Note 46.

These two words are added from the Septuagint and Syriac. The former authority supplies the additional words in the ensuing clause.

Note 47.

These two words are supplied from the Syriac. The name following is given by the Septuagint and Samaritan.

NOTE 48.

The Samaritan reads "to his heart;" the Septuagint have, ἐν τῆ διανοία αὐτοῦ.

Note 49.

The Septuagint read, ἐπὶ τὸν βραχίονα αὐτῆς. The original word signifies the hand and arm as far as the elbow; the Hindustání "háṭh" is used in the same sense.

Note 50.

Lane says that the "khizám," or nose-ring, commonly called "khuzám," is worn by a few of the women of the lower orders in Cairo, and by many of those in the country towns and villages both of Upper and Lower Egypt. It is sometimes made of gold, although most commonly of brass, from an inch to an inch and a half in diameter, and has usually three or more coloured glass beads, generally red and blue, attached to it. It is almost always passed through the right ala of the nose, and hangs partly before the mouth, so that the wearer is obliged to hold it up with one hand when she puts anything into her mouth.* The nose-ring is in universal use through all parts of Arabia, Persia, and India, where, however, it is generally worn in the left nostril. Sir John

^{*} Lane's Mod. Egyp. vol. ii, p. 413.

Chardin says: "It is a custom, in almost all the East, for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or young woman in Arabia or in all Persia, who did not wear a ring after this manner in her nostril." Symmachus translates the word imaphivior, an "ornament for the nose."

NOTE 51.

This clause is supplied by the Samaritan; that in the next line is from the Septuagint.

Note 52.

The Syriac has "knelt upon the ground;" apparently reading ארצוה in the original.

NOTE 53.

This clause is supplied by the Syriac. Abh-rauhaum's sending a messenger to his own country to seek a wife for his son Iṣ'ḥauk, was just such a measure as most modern Arabs would adopt under similar circumstances, if easily practicable.*

NOTE 54.

These two words are given by the Syriac and Septuagint.

NOTE 55.

The Septuagint and Syriac give the pronoun in the plural.

NOTE 56.

This clause is inserted from the Syriac.

Note 57.

The Syriac and Septuagint give these two words.

^{*} Lane's Mod. Egyp. vol. i, p. 235, note.

NOTE 58.

This is the reading of the Syriac, which also supplies the two words following the conjunction.

Note 59.

The Septuagint and Syriac give the emphatic pronoun.

Note 60.

This clause is added on the authority of the Septuagint, which is also followed in verse 44.

Note 61.

This addition is made from the Syriac and Samaritan. The Septuagint supply the words "upon her arm" following.

NOTE 62.

These two words are from the Septuagint; which, with the Syriac, give the pronoun "I" following.

NOTE 63.

This passage follows the Syriac Text.

Note 64.

Josephus is of opinion, that Bethú-ël the father had been dead some time, and that this was the brother; and this appears to have been the case, as the mother's house is spoken of, but not the father's.

NOTE 65.

The Syriac reads the word in the plural.

Note 66.

This clause is amplified from the Syriac and Septuagint; the latter read the noun following in the plural.

Note 67.

The Samaritan Text has the word "month," which would make

it probable, that it was originally in the Hebrew; and there is nothing more common in Scripture than by "days" to express a "year:" therefore we have the exact translation in the marginal reading of the Authorized Version, "a full year or ten months."* Patrick thinks that the custom then was, to keep the bride at home a year or near it, which makes them desire she might stay at least ten months, that they might not depart too far from the common usage, and that she might have the longer time to fit herself with the usual nuptial ornaments. Thus Onkelos, it is certain, understood it, as likewise the Paraphrase of Ben 'Uzziel, and the Mauritanian Jews.†

NOTE 68.

That is, presently, as he desires. For that she should be Iş'hauk's wife was agreed already between them; and we are to suppose that she had consented: the only question was, whether she should go so soon as the man required.

NOTE 69.

The Syriac supplies these two words.

Note 70.

This is the reading of the Septuagint and Syriac; the latter supplies the conjunction following.

Note 71.

The Syriac reads "lands," the Septuagint have "cities."

Note 72.

This is the reading of the Samaritan Text, which closely resembles that of the Septuagint: διεπορεύετο διὰ τῆς ἐρήμου κατὰ τὸ φ.

^{*} Patrick's Commentary. See Gen. iv, 3; Lev. xxv, 29; 1 Sa. i, 3, compared with vv. 7 and 20.

[†] Selden, de Jure N. et G. lib. v, cap, 5.

[‡] Patrick's Commentary.

Note 73.

As they always did who met any person whom they honoured.*

Note 74.—On the veils used in the East.

Not only out of modesty, but in token of her subjection to him.†

There are several kinds of veils in use among the Arabs at the present day: amongst these, the izár, or ízár, is a piece of drapery commonly worn by Arab women when they appear in public. It is about two yards or more in width (according to the height of the wearer), and three yards in length: one edge of it being drawn from behind, over the upper part of the head and the forehead, and secured by a band sewed inside, the rest hangs down behind and on each side to the ground, or nearly so, and almost entirely envelops the person; the two ends being held so as nearly to meet in front. Thus it conceals every other part of the dress excepting a small portion of a very loose gown, and the face-veil. It is now generally made of white calico. One kind of face-veil is a piece of muslin, about a yard or more in length, and somewhat less in width, a portion of which is placed over the head, beneath the izár, the rest hanging down in front, to the waist, or thereabout, and entirely concealing the face. Arab women, particularly those of the Wahhábees, wear veils of this kind composed of printed muslin, completely concealing their features, yet of sufficiently loose fabric to admit of their seeing their way. But the more common kind of Arab face-veil is a long strip of white muslin, or of a kind of black crape, covering the whole of the face excepting the eyes, and reaching nearly to the feet. It is suspended at the top by a narrow band, which passes up the forchead, and which is sewed,

^{*} Patrick's Commentary.

[†] Ibid. Tertullian (de Veland. Virgin. c. 2) observes that, even among the heathen, brides were brought to their husbands with a veil over their faces.

as are also the two upper corners of the veil, to a band that is tied round the head.*

NOTE 75.

That is, as Patrick expounds it, "The love he had to his wife helped to alleviate the sorrow he had conceived at his mother's death, which was so great that now it had continued three years: such was the pious affection children had for their parents in ancient days." And such, it may be added, it very much continues at the present time. From Gen. xxv, 20, we find that Iş'hauk was forty years old when he married Ribhkauh; and, if we may believe the Jews,† she was but fourteen.

Note 76.

At what period Abh-rauhaum took Ketúrauh, we are not informed; it might have been during the lifetime of Saurauh; and the literal sense of the original, "and he added and took," seems to countenance this opinion. Indeed it is not credible that he had the children mentioned here, after the death of Saurauh, from the circumstances of his age, feebleness, &c., at the birth of Iṣ'ḥauk. Even at that period, forty years before the marriage of Iṣ'ḥauk, the birth of this son is considered as not less miraculous on his part than on that of Saurauh.‡ It is therefore very improbable that he had any child after this; and we may consequently infer that the present narrative is given out of its chronological order, a practice which is not unfrequent in the sacred writings, when a variety of important facts, relative to the accomplishment of some grand design, requires to be produced in one connected series.§

Note 77.

Ptolemy, in his Geography of Arabia, makes mention of the city of *Katara*; which he places upon the Persian Gulf, in the same latitude, and nearly in the same longitude, as Gerra, or in the

^{*} Lane's Transl. of the Elf Leyl. w. leyl. note 2 to ch. iii.

[†] Seder 'Olam.

\$ See Rom. iv, 19.

\$ Clarke's Commentary.

neighbourhood of the Baḥreyn Islands. In the Arabian geography of Pliny, we further meet independent mention of a people called the *Katarai*, in this very quarter. The *Katara* of Ptolemy was therefore, probably, the seat of the *Katarai* of Pliny. And when, on turning from the ancient to the modern geography of Arabia, we see, in d'Anville and others, the town of *Katura*, in the longitude and latitude of the ancient Katara, or in the parallel of Gerra, on the opposite side of the peninsula of Aval, there cannot remain a doubt as to the identity of the places with each other, and of the name as preserved by Ptolemy and Pliny, with the scriptural name of Ketúrauh. The Katarai therefore appear to have received their name from Ketúrauh, the mother of the race.*

There is a tradition preserved by Epiphanius, which seems to throw light upon the relation between the Kataræi of the classical geographers and the Ketúrauh of the Book of Genesis. Katura, the seat of the Kataræi, lies upon a peninsula of the Persian Gulf near Baḥreyn. But, according to Epiphanius, the Magi who came to adore the infant Jesus at Beyth-léhém, were descendants of Ketúrauh. The tradition seems to harmonize with the geographical position and probable religious creed of the Kataræi: with their position, as situated opposite the realm of Persia, the central seat of Magism; and with their probable creed, as neighbouring upon the Ishmaëlite tribe of Teymau, or the Bení Temín, who professed the Magian religion.

NOTE 78.

Along the north-west coast of Arabia, between the head of the Elanitic Gulf and the territory of Themúd, the classical geographers† place a tribe called by them *Banizomanes*, in other words, Bení Zoman. These appear to be the Bení 'Områn of Burckhardt; a formidable race, who prove their descent by

^{*} Porster's Geogr. of Arab. vol. i.

[†] See Diodorus Siculus and Agatharchides.

holding to this day the same ancestral seats: the Bani Zomanes of Diodorus retaining the initial Z, while it drops the medial R; and the Bení 'Omrân of Burckhardt, on the other hand, dropping the initial of the Hebrew name, but preserving the R. The identification is strengthened by the fact, that this tribe is located in the midst of Keturite settlements.

The 'Omrân form a distinct tribe in themselves, inhabiting the mountains between 'Akabah and Múweyleh, on the eastern coast of the Red Sea. They are a strong tribe, of very independent spirit; and their frequent depredations render them objects of terror to the pilgrims proceeding to Mekkeh, who are under the necessity of passing through their territory.*

While the main body of this people remains fixed in the land of their ancestors, the Bení 'Omrân, in common with most of the Arab tribes, have their offshoots in other and distant parts of the peninsula; for Burckhardt distinguishes Reyda, in the neighbourhood of Sánăá, as a town of the 'Omrân Arabs.†

NOTE 79.

Theophanes, a chronologist who wrote in the beginning of the ninth century, after treating of the Ishmaëlites and Midianites (the latter of whom came from one of Ketúrauh's sons), adds, that there were other people, more inland, who were descended from Iektan, called Amanitæ, that is, Homeritæ. Patrick conjectures that the word should be read "Ieksan," not "Iektan;" as Philostorgius expressly says, that the Homerites were one of the nations descended from Ketúrauh.‡ This conjecture is strengthened by the fact that they retained the rite of circumcision, even when they were idolaters; being circumcised also on the eighth day, which was not the usual custom of the Arabians.§

^{*} Burckhardt's Notes on the Bedawin and Wahhabees, pp. 221, 222.

[†] Travels in Arabia, vol. ii, p. 376.

¹ Hist. Eccles. lib. iii, sect. 4.

[§] See Josephus, Antiq. lib. i, c. 23; Eustathius, Hexæmeron; who say that the Arabians deferred this rite to the age of thirteen years.

Note 80.

D'Anville* takes notice of an Arab tribe named, by the classical authors, Maadeni, whom he identifies with the inhabitants of Maadan en-Nokra; an inland town of the Hijáz, on the caravan route from Medineh to Başrah. This people, a branch of the tribe of Mědhaun, may be regarded as a connecting link between the Midianites of the Elanitic Gulf, and the Katuræi of the Persian. Another locality may be mentioned as containing, in one of its vernacular names, similar evidence of having been originally a settlement of the Keturite tribe of Medhaun. This is Hijr, the capital of the ancient tribe of Themúd. It appears, from Burckhardt, that Hijr is also called by the Arabs, Medeyn, which bears a resemblance to the Mědhaun of Genesis, and the appearance of identity is strengthened from the site of Hijr or Medeyn being immediately adjacent to the greatest of the settlements of Ketúrauh, the land of Midhyaun. There is also a village named Madan, on the right bank of the Euphrates, in lat. 31° 5", and the encampments of the Madan Arabs extend along that side of the river.+

Note 81.

The country of Midhyaun, properly so called, was situated between the border of Mó-aubh and the frontiers of Nebhauyóth and Kédhaur; including, within its southern limits, at least the entire western head of the Red Sea. The character and composition of the army, however, which overran and subdued Israuël in the days of Gidhặón, may well prepare us to expect traces of the Midianites far beyond these boundaries; both southward, in the direction of their brethren, the 'Asír, the 'Omrân, and the Abídeh Arabs of Yemen, and eastward, in the direction of the Dedhaunees, and the Sabeans of the Euphrates.‡

^{*} Géographie Ancienne.

[†] Chesney, Survey of the Euphrates.

[#] Forster, Geogr. of Arab. vol. i.

Note 82.

In the valley named Wádí Nejd, upon the line of the Roman road leading to 'Akabah, and about ten miles north-north-cast of the Eljí of Burckhardt,* is seated the ancient town and castle of Sháubak; a place of considerable strength,† the name of which corresponds with "Ishbauk," while its site also connects it with other settlements of Keturauh: it appears therefore probable that, in Sháubak, we possess a vestige of the tribe of Ishbauk,‡

NOTE 83.

The mention of Bildádh the Shúhec (Job ii, 11), would imply the existence, in the northern desert, of an Arab tribe, descendants of Shúah.

Note 84.

This Shebhau is supposed by Forsters to be the tribe of "Sabeans," mentioned in Job i, 15, who are not to be confounded with his Shebhau (ch. vi, 19); the former being described as a horde of Bedawee robbers, inhabiting the neighbouring desert; the latter as a merchant-caravan, probably of Kushee or Yauktaunee Sabeans from Yemen. The Sabeans of the north, therefore, adjoining the land of 'Ows or the Aesitæ of Ptolemy, appear identified with the descendants of the son of Yaukshaun.

^{*} Travels in Syria, p. 420. See Note 93, of this Section.

⁺ Shaubak, also called Kerek esh-Shaubak (حرك الشوبق), perbaps the ancient Carcaria (Euseb. de locis S. S.), is the principal place in Jebel Shiráh; it is situated about one hour to the south of the Ghuweyr, upon the top of a hill in the midst of low mountains.—Burchhardt's Travels in Syria, p. 416.

[‡] The name of Shaubak is written in the Geography of Ptolemy Sebounta or Esbúta; but the Arabic termination of the word corrects that of the Alexandrine, and restores, in his Esbúta, the Ishbauk of Genesis; the preservation of the article confirming Ptolemy's reading Esbúta (for Esbúka), while "EshShaubak" is a near approximation to the Hebrew "Ishbauk."

[§] Geography of Arabia, vol. i.

NOTE 85.

This tribe appears, from Jer. xxv, 23, xlix, 8, to have inhabited the neighbourhood of Idumea; they are also spoken of in Isa. xxi, 13, where a variation may be observed which seems to distinguish the grandson of Ketúrauh from the Cúshite Dědhaun, while it assigns to the former a region of Arabia Deserta. "In the forest in Arabia shall ye lodge; [ve] caravans of Dedhaunees." This use of the plural patronymic, when brought into comparison with the Yaukshaunee "Dedhaun," becomes important; for of this patriarch it is remarkable, that his families, through his three sons, are all spoken of in the Text, not like the other Abrahamic stocks in the singular, but in the plural number: and where this peculiarity of nomenclature is observable in every branch of the posterity, its occurrence might likewise be expected in the case of the parent stock. The Dedhaunees of Isaiah would thus appear to be the posterity of the Yaukshaunce Dedhaun; and to include under a generic name the subdivisions of the three tribes following.

NOTE 86.

Upon the mountains of Yemen, bordering on the Arabian Gulf, and adjoining the Hijáz, Strabo places the district of *Ilasaros*, and Ptolemy a people named *Elesori*: this seems to be the country and tribe of the 'Asír, or El-'Asír Arabs, whom Forster* supposes the same with the Ashshúrees of the Text. This conclusion is rendered highly probable by the roving habits of all the Abrahamic tribes; and the probability is strengthened by the existence of an Arab tribe immediately south of the 'Asír mountains, which bears in its name the evidence of descent from Abh-í-dhau', another descendant of Ketúrauh.† In Burckhardt's route of the "Háj-el-Kebsee," or pilgrim caravan between Mekkeh and Sánặa, may be seen, in the line of country from Ibleh to Thoran in Yemen (a space of more than a degree), the

^{*} Geogr. of Arabia, vol. i.

⁺ See Note 92 of this Section.

adjoining seats of the 'Asír and Abídeh Arabs: the former terminating at Derb Selman; the latter commencing at the next pilgrim station, Wakasha, "in the district of Abídeh." The settlement already noticed of the Omran Arabs at Reyda,* the last station but one southward, further confirms these local evidences, and marks the vestiges of the Ketureans to the immediate neighbourhood of Sánặá.

Ezekiel, in his prediction concerning Tyre, numbers the Ashshúrees among her merchants,† in connexion with a branch of commerce which completes the identification of this people with the 'Asír Arabs of Yemen, viz., ivory.

The application of this passage is doubly fixed, by the name of the traders, and by the nature of the trade. It can be understood only of the 'Asír Arabs, by whom the ivory of Azania (according to Ptolemy the great country of the elephant) was transported, from the opposite coast of Africa, by land-carriage, to Tyre. The connexion of the 'Asír or Ashshúrees with Azania and the trade in ivory, derives striking illustration from Commodore Owen's Survey of Africa and Arabia; where the promontory of Azania, and the central point of ancient commerce, Cape Guardafuí, is also named Rás Assere.

NOTE 87.

This name, as that of an Arab tribe, appears to have been absorbed in the generic name of Dedhaunces: in like manner as several Ishmaëlite tribes are known to us, in the later scriptures, only under the general name of Hagarenes. The *Tedium* of Ptolemy, a city of Arabia Deserta bordering on Chaldea, would, with the adjunction of the article "El," afford but a remote approximation to "Letúshím." There is some likelihood, however, in the idea that the names may be identical; inasmuch as Tedium lay in the near neighbourhood of another city mentioned

^{*} Note 78 of this Section. Compare Burckhardt's Travels in Arabia, Append. Nos. i and iii.

⁺ Ez. xxvii 6.

by the geographer, the name of which bears witness to its being the seat of the posterity of Dědhaun through his third son.

Note 88.

In the Arabia of Ptolemy, we find this patriarchal name under the form of Luma; a city on the east side of Arabia Descrta, not far from Sabe, or Shěbhau, the capital of the Ketúree Sabeans. The name and neighbourhood thus combine to identify the Leúmmees with the Luma of Ptolemy.

The researches of Niebuhr* throw fresh light upon this tribe as well as upon the classical Luma, by pointing out another place of the same name in Yemen, surrounded on every side by districts and tribes bearing, like itself, the names of the sons of Ketúrauh; by the 'Asír or Ashshúrees, on the north, and by the 'Områn and Abídeh Arabs, in the direction of Sánăá.

NOTE 89.

This tribe is noticed by Isaiah (ch. lx, 6), in connexion with Midhyaun, and, on the confines of the Hijáz, immediately north of the great headland of Rás Edom, the name of 'Eyphauh is preserved in that of a watering-station on this coast, called "Makar Efa," or "the wells of 'Eyphauh." The coincidence in name is sustained by that of site; Makar Efa, as the wording of the passage of Isaiah would lead us to anticipate, lying south of Midhyaun, between it and the country of Kédhaur. In confirmation of these local evidences, it is deserving of remark, that, conformably with the description of the prophet, the Arabs of this coast are famous for their breed of dromedaries,† a species which seems to be peculiar to these localities.

NOTE 90.

This name is discernible in that of Shor Afar, a town on the coast of Midhyaun, lying midway between the latter and Ailáth,

^{*} Descrip. de l'Arabie.

[†] See Diod. Sic. B. H. lib. iii, p. 292.

at the head of the Gulf of 'Akabah. From this local landmark of Aépher, more extensive vestiges of the tribe may be traced in the ancient geography of Arabia. At the head of the Elanitic Gulf, Ptolemy notices a people called Pharanitæ; who appear to have spread to the termination of the peninsula of Sínaï, the site of his Pharan civitas, and Pharan promontorium (Tor, and Ras Múhammad), and to have even given their name to "the wilderness of Paur'aun." The contraction of "Aépher" into "Paur," and the change of "Paur," by nunuation, to "Paur'aun," are variations of which many examples occur in the proper names of Arabia. And when, with the coincidence of name, it is considered that the Pharanitæ were seated in the midst of "the land of Midhyaun," it appears not unlikely that this name exhibits the classical equivalent for "the sons of Aépher." The circumstance of the names "Midhyaunees" and "Ishmau'ëlees" being frequently interchanged,* would thus derive a striking illustration from the intermixture of the two races, in that wilderness of Paur'aun, which was at once the seat of Midhyaun, and the cradle of the race of Ishmau'-ël.† Patrick, on the other hand, notices that the metropolis of the Homeritæ was called Tágapov. † This city is also mentioned by other authors, § and Arrian | calls the metropolis of the Homerites expressly by the name of 'Αφάρ.

NOTE 91.

To the north of Makar Efa, the name of Hanóch is preserved to this day, in that of Hanek, or Hankrue (a corruption, perhaps, of the united names of Hanóch and Ketúrauh), a considerable town, at the north foot of Jebel esh-Sheykh.¶ East of Hanek,

^{*} Compare Gen. xxxvii, 25, 28, 36; xxxix, 1.

[†] Forster's Geogr. of Arabia, vol. i.

[‡] Philostorgius, Hist. Eccles. lib. iii, sect. 4.

[§] See Jacobus Gotofredus, Dissertat. in Philostorg.

^{||} Periplus of the Red Sea.

[¶] The Hippos Mons of Ptolemy.

again, and more than half-way between it and Maadan en-Nokra,* the name of Hanóch reappears, in that of Henekeh, another considerable place, situated north-north-east of Medíneh, upon the caravan route across the desert to Basrah.

Note 92.

Under the range of the Anti-Libanus, Ptolemy places the city of Abida; and that the name of this city was derived from the Ketúree patriarch, may be inferred, both from the coincidence of name, and from the neighbourhood of other settlements of Midhyaun and Ketúrauh. But the existence of Abh-í-dhau', as a people of Arabia, is more fully demonstrated by the researches of Burckhardt: for the country south of the 'Asír mountains, in the direction of Sánặá, is, for several days' journey, the seat of the Abídeh Arabs; one of the chief tribes of Yemen, which, together with the 'Asír and 'Omrân, still preserves, in this remote quarter, the name and memory of "the Běney Ketúrauh."

Burckhardt, without any reference to the scriptural origin of the name, notices Wakasha, Wádí Yaowd, and Howd Ibn Zyad, as towns of the Abídeh Arabs; which tribe, like that of the 'Asír, gives its name to the entire district it inhabits, as appears from Burckhardt, who speaks of "the town of Aryn, in a very fertile territory, in the district of Abídeh."† The position of Aryn, nearly a degree to the west of Wakasha and Wádí Yaowd, may convey a general idea of the extent, from east to west, in this quarter of Arabia, of the settlements of Abh-í-dhau'.‡

Note 93.

In the latitude of Mount Khór (30° 50"), Forster discovers vestiges of the name and tribe of this patriarch, in Ptolemy's *Audia*, or *Ludia*, a town of Arabia Petræa, in the vicinity of Mey-dhěbhau (Medeba), as also in the still existing town of Eljí,

^{*} See Note 80 of this Section.

[†] Travels in Arabia, vol. ii, Append. p. 375.

[‡] See Forster's Geogr. of Arabia, vol. i.

placed, by Burckhardt, at the western foot of that mountain; thus forming the connecting link of the northern settlements of Midhyaun, between the classical *Abida*, under the Anti-Libanus, and *Modiana*, at the head of the Red Sea.

In the opposite, or south direction, he traces corresponding vestiges of Al-dau'auh, in Dáhbân (qs. Bení Dá'ah), a chief town of the mountains of Yemen, long a seat of the Bení Kaḥtân, but bearing strong marks, from the nomenclature of the surrounding localities, of having been originally a settlement of the Ketureans, from its having the 'Asír on the north, and, on the south, the 'Omrân and Abídeh.

Note 94.

These two words are supplied by the Samaritan, Septuagint, and Syriac.

Note 95.

Patrick observes that this is spoken by anticipation, to finish the history of Abh-rauhaum; for Aésáu and Yáakóbh were born before he died, and were now fifteen years old.

NOTE 96.

These two words are added on the joint authority of the Septuagint, Syriac, and Samaritan.

NOTE 97.

This addition is made from the Septuagint; the latter words of the parenthesis are inserted from the Syriac.

PART III.

SECTION I.

HISTORY OF IS HAUK.

And it came to pass, after the death of Abh-rauhaum, that God blessed Iş'ḥauk his son. And Iş'ḥauk dwelt at Beër-la-ḥáï-róï.'

And these [are] the genealogies of Ishmau'-ël the son of Abh-rauhaum, whom Haughaur the Egyptian woman, Saurauh's female-slave, bare unto Abh-rauhaum. These. then, [are] the names of the sons of Ishmau'-ël by their names, according to their genealogies: the first-born of Ishmau'-ël, Nebhauvóth: then Kédhaur, and Adhbeël, and Mibhsaum, and Mishmau', and Dúmauh, and Massau, and Massau, and Hadhadh,9 and Teymau,10 and Yetur,11 and12 Nauphísh,13 and Kédhmauh.14 These are the sons of Ishmau'-ël, and these [are] their names by their villages and by their folds; twelve princes according to their great tribes.15 -And these [are] the years of the life of Ishmau'-ël; an hundred and thirty-seven years: and he expired and died, and was gathered to his peoples.—And they dwelt [in their tents] from Khawilauh unto Shúr,16 which [is] east of Egypt, till thou come unto Assyria: [his lot] fell' eastward of all his brethren.

Now this [is] the history of Iş'hauk the son of Abhrauhaum.

Abh-rauhaum begat Is'hauk.

And Iş'hauk was forty years old when he took him to wife Ribhkauh, the daughter of Bethú-ël the Arámmee, out of Paddán-Araum, 18 the sister of Laubhaun the Arámmee. And Iş'hauk intreated Yáhaweh in favour of Ribhkauh 19 his wife, because she [was] barren: and Yáhaweh was intreated of him, and Ribhkauh his wife conceived. And the children struggled together within her; and she said, If [it be] so, wherefore now [do] I [live]?²⁰ And she went to inquire of Yáhaweh. And Yáhaweh said unto her:—

Two nations [are] in thy womb;

And two chief tribes from thy bowels shall be spread abroad:

And the one shall prevail against the other;

And the elder shall serve the younger.

And when her days were fulfilled that she should bring forth, lo, twins [were] in her womb. And the first came out red-haired all over as a fur cloak; and they called his name Aésáu. And after that came his brother forth, with his hand holding upon Aésáu's heel; and they called his name Yáặkóbh. And Iṣ'hauk [was] sixty years old when Ribhkauh bare them.

And when the lads were grown up, Aésáu proved a man skilled in hunting, a man of the field; but Yáặkóbh [was] a plain man, dwelling in tents. And Iş'hauk loved Aésáu, because he ate of his venison: 22 but Ribhkauh loved Yáặkóbh.

Now, as Yáškóbh sold pottage, Aésáu his brother²³ came from the field; and he [was] faint: and Aésáu said unto

Yáňkóbh, Oh let me sup some of this red, this red [stuff]!²⁴ for I [am] faint. (Therefore they called his name ådhóm.) And Yáňkóbh said unto Aésáu,²⁵ Sell me this day thy right of primogeniture. And Aésáu said within himself, Lo, I [am] going to die: and what use shall I now have for right of primogeniture? And Yáňkóbh said unto him, Swear unto me this day; and he sware unto him: so Aésáu²⁶ sold his right of primogeniture unto Yáňkóbh. Then Yáňkóbh gave unto Aésáu bread and pottage of lentils to eat;²⁷ and he ate and drank, and arosc, and departed: thus Aésáu despised the right of primogeniture.

And [there] was a famine in the land, besides the first famine that was in the days of Abh-rauhaum: and Iṣ'ḥauk went unto Abh-i-méléch, 23 the king of the Philistines, to Geraur. And Yahaweh appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed will I give all these countries. And I will confirm the oath which I sware unto Abh-rauhaum thy father, and will multiply thy seed as the stars of the heavens, and will give unto thy seed all these lands. And all the nations of the earth shall bless themselves by thy seed: because that Abh-rauhaum thy father 29 hearkened to my voice, and kept my charge, my commandments, my statutes, and my laws. 30 So Iṣ'hauk dwelt in Geraur.

And the men of the place asked concerning Ribhkauh his wife; and he said, She [is] my sister; for he fcared to say, She³¹ [is] my wife: lest the men of the place should slay him³² for Ribhkauh, for she [was] of a fair counte-

nance. And it came to pass, when he had been there a long while, that Abh-í-méléch, the king of the Philistines, 33 looked forth through a window, and beheld, and lo, Is'hauk [was] dallying with Ribhkauh his wife. And Abh-í-méléch called Is'hauk, and said, Behold, certainly she [is] thy wife: how then saidst thou, She [is] my sister? and Is'hauk said unto him, Because I said, Lest I die on her account. And Abh-í-méléch said unto him, 34 What [is] this thou hast done unto us? [it wanted] little but one of the people 35 had lain with thy wife, and thou hadst brought guilt upon us. And Abh-í-méléch commanded all his 36 people, saying, Whoso toucheth this man or his wife, shall infallibly be put to death.

And Is'hauk sowed in that land; and reaped in that year an hundred-fold of barley:37 and Yáhaweh blessed him. And the man became great, and went on increasing till that he became very great: and he had flocks of sheep, and herds of oxen, and a numerous retinue of servants. And the Philistines were jealous of him: and all the wells which his father's servants had dug in the days of Abh-rauhaum his father, the Philistines stopped them up, and filled them with earth. And Abh-í-méléch said unto Is'hauk, Go away from us: for thou art much stronger than we. And Is'hauk went from thence; and pitched in the valley of Geraur, and dwelt there. And Is'hauk again dug the wells of water which his father's servants38 had dug in the days of Abh-rauhaum his father; for the Philistines had stopped them up after the death of Abh-rauhaum: and he gave them names according to the names which his father had given them. And the servants of Is hauk dug in the valley of Geraur,

and found there a well of running water. And the herdsmen of Geraur strove with Is'hauk's herdsmen, saying, The water [is] ours: and he called the name of the well Aések, because they disputed with him. And he removed thence.39 and they dug another well; and they strove for it likewise: and he called the name of it Sitnauh. And he removed thence, and they40 dug another well; but they strove not for it: so he called the name of it Rehobhoth, and said, Because now YAHAWEH hath enlarged us; and we shall fructify in the land. And he went up from thence to Beër-shébháa. And Үйнлжен appeared unto him on that night, and said, I [am] the God of Abh-rauhaum thy father: fear not, for I [am] with thee; and I will bless thee, and will multiply thy seed for the sake of Abhrauhaum my servant. And he built an altar there: and called upon the name of YAHAWEH. And he spread there his tent: and there the servants of Is'hauk digged a well."

And Abh-i-méléch went unto him from Geraur, with Akhúzzath his companion, and Pi-chol the captain of his host. And Iş'hauk said unto them, Wherefore are ye come unto me, whereas ye hate me, and have sent me away from you? And they said, We saw evidently that Yáhaweh was with thee; so we said, Let [there] now be an oath between us on both parts, between us and thee; and let us solemnize a covenant with thee: that thou wilt not do evil by us, according as we have not touched thee, and according as we have done by thee only good, and have sent thee away in peace; thou [art] now the blessed of Yáhaweh. So he made them a feast; and they ate and drank: and they rose early in the morning, and sware one to another; and Iş'hauk sent them away, and they went

from him in peace. And it came to pass, on that day, that Is'hauk's servants came and told him concerning the well which they had dug; and said unto him, We have found water. And he called its name42 Shebhaauh: therefore the name of the city [is] Beër-shébháă,43 unto this day.

And when Aésáu was forty years old, he took to wife Yehúdhíth the daughter of Beëri the Khittee, and Bausmáth the daughter of Ail'on the Khittee: 4 and they were a bitterness of spirit unto Is'hauk and unto Ribhkauh.

Now it came to pass, when Is hauk grew old, 45 that his eves became so dim that he could not see. And he called Aésáu his elder son, and said unto him, My son: and he said unto him, Lo, I [am here]. And Iş'hauk said unto him,46 Behold now, I am old, and know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and hunt me venison; and make me a savoury dish47 such as I love, and bring [it] me, that I may eat; in order that my soul may bless thee before I die.48 Now Ribhkauh [was] listening as Is'hauk spake unto Aésáu his son. So Aésáu went to the field, to hunt venison for his father.49

Then Ribhkauh said unto Yáškóbh her younger 50 son, Behold, I heard thy father speaking unto Aésáu thy brother, saving, Bring me venison, and make me a savoury dish; that I may cat, and may bless thee before YAHAWEH before my death. Now therefore, my son, hearken to my voice in that which I command thee: go now to the flock, and fetch me thence two kids of [the] goats, tender and st good; and I will make them a savoury dish for thy father, such as he loveth; and thou shalt bring [it] unto thy father that he may cat, in order that he may bless thee before

YÁHAWEH before his death. And Yáňkóbh said unto Ribhkauh his mother, Lo, Aésáu my brother [is] an hairy man, and I [am] a smooth man: peradventure my father will feel me; and I shall be in his eyes as a mocker, and shall bring upon me an execration, and not a blessing. And his mother said unto him, Upon me [be] thine execration, and shall bring upon me said unto him, Upon me [be] thine execration, my son; only hearken to my voice, and go fetch me [them]. So he went and fetched, and brought [them] to his mother: and his mother made a savoury dish, such as his father loved.

And Ribhkauh took the sumptuous garments of Aésáu her elder son, which [were] with her in the house,53 and put [them] on Yáğkóbh her younger son; and the skins of the kids of the goats she put upon his hands, and upon the smooth of his neck: and she gave the savoury dish, and the bread, which she had made, into the hand of Yáakóbh her son. And he came unto his father, and said, My father: and he said, Lo, I [am here]; and he said,54 Who [art] thou, my son? And Yáŭkóbh said unto his father, I [am] Aésáu thy first-born; I have done as thou spakest to me: arise, I pray thee, sit up, and eat of my venison; in order that thy soul may bless me. And Is'hauk said unto his son, How hast thou been so quick to find [it], my son? and he said, Because YAHAWEH thy God sent me good And Is'hauk said unto Yáğkóbh his son, Draw near, I pray thee, that I may feel thee, my son; whether thou [be] my very son Aésáu, or not. And Yákóbh drew near unto Is'hauk his father; and he felt him, and said, The voice [is] the voice of Yáŭkóbh, but the hands [are] the hands of Aésáu: and he did not recognize him, because his hands had been [made] like the hands of

Aésáu his brother, hairy; so he blessed him. And he said, Art thou my very son Aésáu? and he said, I [am]. And he said, Bring near to me, that I may eat of my son's venison, to the end my soul may bless thee. And he brought [it] near to him, and he ate: and he brought him wine, and he drank. And Iş'hauk his father said unto him, Draw near now, and kiss me, my son; and he drew near and kissed him: and he smelled the smell of his garments, and blessed him, and said:—

See! the smell of my son [is] as the smell of a full⁵⁶ field which YAHAWEH hath blessed.

Therefore the [most high] God give thee of the dew of the heavens, and of the fatness of the earth, and plenty of corn and new wine.

Let peoples serve thee, and chief tribes prostrate themselves unto thee:

Be despot over thy brethren, and let thy mother's sons prostrate themselves unto thee.

They that curse thee [are] cursed, and they that bless thee [are] blessed.

And it came to pass, as Is'hauk had finished blessing Yaŭkóbh his son, it even came to pass, [when] Yaŭkóbh had only just gone out from the presence of Is'hauk his father, that Aésáu his brother came in from his hunting. And he also had made a savoury dish: and he brought [it] to his father, and said unto his father, Let my father arise, and eat of his son's venison; in order that thy soul may bless me. And Is'hauk his father said unto him, Who [art] thou? and he said, I [am] thy first-born son, Aésáu. And Is'hauk shuddered [with] an exceedingly great shudder,

and said, Who then [was] he that hunted venison, and brought [it] me, and I ate of all before thou camest, and blessed him? yea, blessed he shall be. And it came to pass, 57 when Aésáu heard the words of Iş'hauk his father, that he cried [with] an exceedingly great and bitter cry; and he said unto his father, Bless me, [even] me also, my father. And his father said unto him, 58 Thy brother came with deceit, and hath taken away thy blessing. Aésáu said, Have they not rightly called his name Yaŭkobh? for he hath defrauded me these two times: my right of primogeniture he took away; and lo, now he hath taken away my blessing. And Aésáu said unto his father, 59 Hast thou not reserved me a blessing, my father? And Is'hauk answered and said unto Aésáu, Lo, I have made him despot over thee, and all his brethren have I given him for slaves; and [with] corn and new wine have I sustained him: and what then shall I do for thee, my son? And Aésáu said unto his father, Hast thou but one blessing, my father? bless me, [even] me also, my father! (but Is'hauk was stupified with grief:) and Aésáu lifted up his voice, and wept. Then Iş'hauk his father answered and said unto him :-

Lo, of the fat places of the earth shall thy dwelling bc, And of the dew of the heavens from above.

And by thy sword thou shalt live,

And shalt serve thy brother:

And it shall be, when thou dost break loose,60 That thou shalt wrench his yoke from off thy neck.

And Aésáu bare malice against Yáặkóbh because of the blessing wherewith his father had blessed him: and Aésáu said in his heart, When the days of mourning for my

father draw nigh, I will slay Yáňkóbh my brother. And Ribhkauh was told the words of Aésáu her elder son; and she sent and called Yáňkóbh her younger son, and said unto him, Lo, Aésáu thy brother will revenge himself upon thee by killing thee. Now therefore, my son, hearken to my voice, and arise, flee with thee unto Paddán-Araum, to Laubhaun my brother, to Hauraun; and thou shalt dwell with him a few days, till that thy brother's wrath turn away, till thy brother's anger turn away from thee, and he forget that which thou hast done to him; then I will send and fetch thee from thence: wherefore should I be bereaved of you both together [in] one day?

And Ribhkauh said unto Iş'hauk, I am worn out of my life because of the daughters of Khéth: if Yáŭkóbh take a wife of the daughters of Khéth, such as these [which are] of the daughters of the land, of what [good shall] life [be] to me? Then Iş'hauk called Yáškóbh, and blessed him, and commanded him, and said unto him, Thou shalt not take a wife of the daughters of Kená'an: arise, get thee[®] to Paddán-Araum, to the house of Bethú-ël thy mother's father; and take thee thence a wife of the daughters of Laubhaun thy mother's brother. And God Almighty bless thee, and fructify thee, and multiply thee, that thou become an assembly of peoples: and give thee the blessing of Abh-rauhaum thy father,63 to thee and to thy seed with thee, that thou mayst possess the land of thy sojournings, which YAHAWEH gave unto Abh-rauhaum. So Is'hauk sent away Yáakóbh, and he went to Paddán-Araum, to Laubhaun the son of Bethú-ël the Arámmec, brother of Ribhkauh the mother of Yáŭkóbh and Aésáu.

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When therefore Aésáu saw that Is'hauk had blessed his brother Yáŭkóbh, and had sent him to Paddán-Araum to take him a wife from thence, when he blessed him; and had laid an injunction upon him, saying, Thou shalt not take a wife of the daughters of Kená'an; and [that] Yáŭkóbh had hearkened to his father and to his mother, and had gone to Paddán-Araum: [then] Aésáu saw that the daughters of Kená'an [were] evil in the eyes of Is'hauk his father; and Aésáu went unto Ishmau'-ël, and took him to wife Máḥaláth, daughter of Ishmau'-ël the son of Abh-rauhaum, the sister of Nebhauyóth, in addition to his wives.

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NOTES.

Note 1.

He continued, after Abh-rauhaum's death, his former habitation which he had when he married (see ch. xxiv, 62.)*

Note 2.

The posterity of Nebhauyóth occupied the whole country of Arabia Petræa, spoken of, by the classic geographers,† as Nabatæa; by whom also the inhabitants are called Nabatæi. The Nabathæans are commonly called, in Scripture, Ishmaëlites, as if they had been the sole heirs of their progenitor; and they appear to have dwelt near the Midianites, for Yóseph is said, in one place, to have been sold to the Ishmaëlites, and in another, to the Midianites,‡ they being neighbours and copartners in traffic.§ According to Josephus, the entire country originally occupied by the Ishmaëlite tribes bore the name of Nabatene, and the position of this territory, lying between Shúr and Khawîlauh,|| identifies the Nabatene of the Jewish historian with the Nabathæa and Nabathæans of the classic writers.

The only reference to the tribe of Nebhauyóth, which occurs in the prophetic Scriptures, is to be found in Isa. lx, 7; but this passage is alone sufficient to establish their national importance among "the forces of the Gentiles" (verse 5). The circumstance

^{*} Patrick's Commentary.

[†] Pliny, Strabo, Ptolemy, Dionysius Periegetes.

[‡] Gen. xxxvii, 27, 28, 36. § Patrick's Commentary.

ال Traces of the eastern bounds of Nebhauyoth are still discernible in the Arab names of localities on the Euphrates; thus the Lemlum marshes are named بطابح النبط, Paludes Nabathæorum, quæ sunt inter Wasith et Basram, Yakuti ap. Gol. and El-Jauhari (author of an Arabic Lexicon bearing date A.H. 390; he resided alternately in Mesopotamia and Syria).

of Nebhauyóth being mentioned in connexion with the adjoining tribes of Midhyaun and 'Eyphauh, of Shebhau and Kédhaur, not only demonstrates his existence as a people of Arabia, but also identifies him with the classical Nabathæans, who lay immediately adjacent to the nations enumerated by the prophet. The allusion to "the rams of Nebhauyóth" would further denote his character as a pastoral people; agreeably to the situation of Nabathæa, and the pursuits of its inhabitants, as described by Strabo, who takes notice of the abundance of their pastures.

Diodorus endeavours to account for the native independence of the Nabathæans by their geographical position joined to the influence of the laws and customs which prevailed amongst them. This people, he says, passed their lives in the open air, the patriots of an uninhabitable waste; a region destitute of all rivers or springs of water that might afford sustenance to an invading army.* It was the national law, neither to sow corn nor to plant fruit-trees, nor to use wine, nor to build houses; † and every detected transgressor of this law was punished with death. The law itself, he remarks, owed its origin to the opinion, that the possessions which it prohibited would subject the nation to the grasp of foreign conquest and enslaving despotism. Some of the Nabathæans were breeders of camels and sheep, and sought pasture for their flocks and herds in the wild products of the boundless wilderness; the various pasture-grounds being appropriated amongst the several tribes. Others were engaged in commercial pursuits, occupying themselves in the transport, to the sea-coast, of frankincense, myrrh, and other aromatics; articles of merchandize which they received through the caravans from Arabia Felix. For their own sustenance, they used the flesh and milk of their live stock, together with the edible products of

^{*} Plutarch, in his life of Demetrius, mentions that he was sent to subdue the Arabs called Nabatæi, where he was in great danger of perishing in their water-less deserts.

[‡] Compare Jer. xxxv.

the descrt, which, besides the pepper-tree, yielded honey in great abundance, and this, diluted with water, afforded them a wholesome and palatable beverage.

The secret of the ancient Nabathæan power is to be sought, according to the same authority, in the site and natural strength of Petra their capital, and in the security of their impassable deserts.

The position of Petra, midway in the desert which divides Syria and Palestine from the Arabian Gulf, and three days' journey from the Idumean frontier, gave this natural fortress the double character of a mart of commerce, and a key-point of war. Hence the commerce of the East flowed, for a course of ages, chiefly through this channel; and this was the source of the wealth of The commercial intercourse which existed the Nabathæans. between the Nile and Mediterranean, on the one hand, and the Euphrates and Persian Gulf, on the other, was carried on exclusively through this territory. The two great trading nations of southern Arabia, the Minæans and the Gerræans, alike sought Petra as their common market, for the rich products of Yemen, or the richer imports of India. The fruits of this resort were seen, in the national opulence of the Nabathæans. Antiquity has preserved and transmitted the most glowing accounts of this opulence. When Petra was surprised, during the absence of its garrison, by a flying camp of the Syrians, besides a treasure of five hundred talents of silver, immense stores of aromatics are mentioned by Diodorus among the spoils. By Strabo, who dwells upon their wealth, gold and silver, frankincense and myrrh, purple robes, pictures, statues, in a word, the choicest luxuries of oriental commerce, are enumerated as articles of familiar use among these tenants of the barren wilderness.

The first book of Maccabees contains two references* to this Ishmaëlite race, and these are highly valuable, both in a historical, and in a geographical point of view. They not only

^{* 1} Macc. v. 25-27; ix, 35, 36.

illustrate the political relation of the Nabathæans with their neighbours, the Jews and Syrians, but also incidentally define the northern limits of Nebhauyóth, in accordance with the geographers Strabo and Dionysius.

The evidence of these passages goes to shew that the Nabathites occupied a tract of country in the neighbourhood of Gilăaudh, or the Ḥāurān, and the parts of Syria bordering upon Mount Lebanon: and this point is conclusive for their being the same people with the Nabathæans, whose northern frontier, according to the two classics, began at the southern foot of that range. It is further observable, that this line of country is identical with the wilderness, mentioned, in 1 Chr. v, as the seat of the Hagarite tribes of Yetúr, Nauphísh, and Nódhaubh; and that the Nabathæans and Hagarites did occupy this tract in common, is apparent from Dionysius,* who represents the Nabatæi and Agræi as inhabiting, with the Chaulasii, the southern foot of Mount Libanus, and the frontier of Syria.

The historical point of view is not less remarkable; for, in conjunction with a passage from Strabo, an instance is afforded, in a way to accredit both authorities, of what has been termed undesigned coincidence; the Jews and Nabathites being spoken of as allies, in such a manner as to imply their common enmity to the Syrian power of the Seleucidæ. That such was the case, appears on the joint authority of Strabo and Diodorus Siculus, the former of whom states that, prior to the Roman conquest of Syria, it had been repeatedly overrun by the Nabathæans and Sabeans, while the latter furnishes a copious account of the invasion of Nabathæa and the unsuccessful siege of Petra, by the Syrian armies.

It appears, from Ptolemy, that the Nabathæans lay west of Mount Zames, extending themselves to the foot of that chain, from which it may be inferred that the Zames of the ancients formed their boundary on the south-east. Again, two positions

^{*} Orb. Descrip. 954-956.

on the Arabian Gulf, incidentally noticed by Strabo, in his account of the expedition of Ælius Gallus, as belonging to the territory of Aratus, or El-Hárith, the sovereign chief of Nabathæa, indicate the extension of that principality, in a south-western direction, to the latitude of Medíneh: for the Leukê Komê of the Roman geographer, where Gallus disembarked, is the town and port of Háur,* on the coast of Hijáz, north of Yembúä; and his Nêra Komê, where the shattered remnants of the Roman army re-embarked, is the port of Yembúä.†

It would seem, then, that the influence of Nebhauyóth predominated, not only in the Stony and Desert Arabia, but also within the great central provinces of the Hijáz and Nejd; and that the Nabathæans were paramount, in the ages of the Syrian kiugs and first Cæsars, from the Nile to the Euphrates, and from Lebanon to Mount Zametas, this vast region comprizing, in its diversified population, not only many distinct tribes, but races of independent original descent. For although Diodorus mentions them only as a powerful Arab tribe, and far less numerous than the surrounding Bedawín among whom they bore sway, since their aggregate military force did not exceed ten thousand fighting men, still the Nabathæans were looked up to, from their superior wealth and fame in war, as no doubt likewise from the prestige of their seniority of descent, as the central point of coalition to all the Abrahamic nations of Arabia.†

^{*} According to Strabo, Leukê Komê was a port of the Nabathæans. Ptolemy likewise describes the *Apatæi* or *Napatæi* as stretching, from the western foot of Mount Zames, to the coast in the neighbourhood of the *Aluaræ*, or to El-Háur. The correctness of both authorities seems to be borne out by the existence of the present town of Nabt, or Nabteh, on the coast of the Ḥijáz, about thirty miles south of Ḥáur, the "White Town," or *Leukê Komê*.

^{† &}quot;Nêra Komê" is but the Greek translation of "Yembúž." Salmasius (in Solin. ap. Steph. Thes. Græc. Ling. tom. i.) says that νηρὸν and νερον signify

[&]quot;water;" and νερών, "an irrigated locality." معموع, scaturigo et fons aquæ, Golius. The native writers, in their descriptions of Yembúa, dwell particularly on its water.

[#] See Forster's Geogr. of Arabia, vol. i.

Note 3.

The posterity of Kédhaur was seated, together with Nebhauyóth, in Arabia Petræa; and this tribe was so famous that some authors have called the whole country by the name of Kédhaur. Thus, the language of Kédhaur signifies the Arabic language; and, when Dauwidh complains of having dwelt in the tents of Kédhaur, the Chaldee expounds it, "in the dwellings of the Arabians."*

Kédhaur was called, by the classical writers, Cedareni or Cedrei, Gedranitæ, Kedranitæ, or Kadraitæ, Darræ, Cerbani or Carbæ.

The geographical position of the Cedareni or Cedrei has been fixed by Pliny. Having first described the Stony Arabia, or the tract extending from Mount Casius and the Pelusiac mouth of the Nile round the eastern head of the Arabian Gulf, together with the chief tribes inhabiting that wilderness, this author continues: "To these adjoin the Arab tribes of the Cauchlei, on the east, of the Cedrei, to the south; both of which nations, again, border on the territory of the Nabatæi."† The Nabathæan territory extended in a southerly direction, considerably beyond the Elanitic Gulf; consequently, the Cedrei appear to have inhabited the province of Hijáz.

The Gedranitæ or Kedranitæ of Uranius seem, likewise, to have occupied this province; and this location has been used to correct; the text of Arrian, where, among the tribes inhabiting the mountains of Hijáz, he distinguishes the most formidable by the name of *Kanraitæ*. For the word, in this form, is not corroborated by any other testimony; but every difficulty is

^{*} Patrick's Commentary. See Forster's Geogr. of Arab. vol. i, p. 262. "The Arabs belonging to the tribe of Harb frequently make plundering excursions against the Aéneyzeh, in their camps, as far as the plains of Haurân, near Damascus."—Burckhardt's Notes on the Bedawin and Wahhábees.

[†] Plin. N. H. lib. v, cap. 12.

[‡] See Forster's Geogr. of Arabia, vol. i., p. 246.

removed by adopting the obvious correction of *Kadraitæ*, who will thus appear to be the same as the Kedranitæ and Cedrei of Pliny and Uranius, and the Kédhaur of Scripture. It was the immemorial tradition of the Arabs themselves, that Kédhaur and his posterity originally settled in the Ḥijáz; and, from this patriarch, the Kureysh, in particular, the principal tribe of Mekkeh, and guardians of the Káäbeh, derived their pedigree.

Ptolemy places the Darræ in the same region, namely, on the northern frontier of the Hijáz, and on the confines of the Nabatæi. The similarity of name, and identity of position, are sufficient to shew that the Darræ and Cedrei were the same people. The line of demarcation is still perhaps preserved in the towns of El-Khedheyreh and Nabt, in the neighburhood of Yembúň.

The small Arab tribes of the Euphrates, observes Colonel Chesney,* have always two names, and, not unfrequently, four, viz., that of the place they reside at, the name of the tribe itself, the name of the great tribe to which it is tributary, and, finally, that of its own Sheykh, used in common parlance: hence, there is great difficulty in giving a list which is not liable to much confusion.—This remark applies equally to the great tribes of the peninsula; who, in addition to the variety above enumerated, are, in many instances, designated by some national characteristic.

Now Kédhaur is described, in Scripture, as a nomad people, that gloried and delighted in war.† They were conspicuous, even among the Bedawin of the desert, for the fierceness of their character, and, as a nation of "archers," proved themselves the genuine representatives of Ishmau'-ël.‡ The Greek and Roman geographers agree, that the whole province of Ḥijáz, from

^{*} Reports on the navigation of the Euphrates, p. 36.

[†] See Isa. xxi, 16, 17; Ps. cxx, 5, 7. In the Arabic Version, the word "harbunt (حاربوني), "they made war with me," is used with reference to this tribe of Harb.

[‡] See Gen. xvi, 12; xxi, 20.

Yembúa and Medíneh, on the north, to Halí and Sabæa, southward, was peopled chiefly by two powerful tribes, the Debæ or Dedebæ, and the Cerbani or Carbæ: the former, described as a commercial people, was seated along the coast of the Arabian Gulf, between the Thamudites and the Alilæi; the latter occupied the country inland, in contiguity to the Dedebæ, and possessed but one single port.

The country of the Carbæ or Cerbani appears to be the same as that which is assigned to the Cedrei, Kedranitæ, or Kadraitæ; in conjunction with the Hagarites or Agræi, they are characterized, by Pliny, on the authority of Ælius Gallus, as distinguished, above all the Arabs, for their warlike disposition; and, from this national character, Bochart has inferred the origin of the name, Carbæ or Cerbani, to be, not a patronymic, but a nom de guerre, from the Hebrew "kerábh," "war," and "kaurábh," to "fight," or "draw near" to battle.* That the name originated with these Arabs themselves, by whom it is still retained as a national appellative, will appear in the identification of the Carbæ or Cerbani with the great tribe of Harb, or Bení Harb, who still, as of old, compose the main population of the Hijáz.† For while the "Carbæ" of the classics is the literal transcript of the Arabic name "Harb," their "Cerbani," as in the precedent of "Katabani" for "Bení Kaḥṭân," is merely the inversion of "Bení Harb."

^{*} Geograph. Sacr. lib. ii, cap. 28.

⁺ Similar sources of obscurity attend the names of some branches of this tribe: thus, the 'Owf, the wildest and most ferocious of them, derive their name

from their predatory habits (SL, obeundo noctu captavit prædam leo. Kâm. ap. Gol.). "The name of 'Owf is dreaded as far as Mekkeh, and, particularly, by all pilgrims; for they are most enterprizing robbers, and parties of them, amounting to three or four bundred men, have been known to carry off, at night, by force, valuable loads out of the midst of the encampments of the Háj."—
Burckhardt's Notes on the Bedawin and Wahhabees.

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Burckhardt* informs us, that, from Kaşım towards Medineh and Mckkeh, with the exception of the tract occupied by the Meteyr and some encampments of the Heteym, the whole extent of country is inhabited by the great tribe of Harb, which yields in numbers only to the Aéneyzeh, and constitutes, next to them, the most formidable association of Bedawin in Arabia. the aggregate of this tribe, a force might probably be mustered of between thirty and forty thousand matchlocks; and such is the numerical strength of their main tribes, that each of them is rather to be considered as a distinct body; yet the ties which connect the whole together are much stronger than those by which the numerous Aéneyzeh are united. Some of the Harbs are settlers, some are Bedawees; almost every tribe has adopted They derive considerable profit from the both modes of life. Syrian and Egyptian caravans, and may be styled the masters of the Hijáz. They frequently make plundering excursions against the encampments of the Aénevzeh, as far as the plains of the Háurân and Damascus. It may be remarked, adds this traveller, that the Arabic word "Harb" signifies "war." The Harb nation, as described by Burckhardt, is subdivided into, at least, twenty great tribes; distinguished from each other by as many denominations, family, characteristic, or territorial; and occupying a tract of country, extending, in its greatest length north and south, about seven degrees and a half, between Heymediyeh, on the borders of Kaşım, and Halı, on the confines of Yemen; and in its greatest breadth east and west, nearly five degrees and a half, from Kaşım to El-Khedheyreh on the coast of the Hijáz.

The boundaries of Kédhaur, thus identified with the Harb Arabs, can therefore be fixed with considerable accuracy. The Harb of Burckhardt, like the Carbæ of Diodorus and the ancients, still are bounded, towards the south, by the Alilæi, or the people of Halí; while the wholly distinct races of the Meteyr (Shéléph),

^{*} Notes on the Bedawin and Wahliabees.

'Ateybeh (Yérákh), and Bení Kaḥṭân (Yaukṭaun), define now, as of old, the inland limits of this Ishmaëlite people.*

Note 4.

Josephus, in his commentary on the Text, numbers Adhbeël among the Islmaëlite tribes existing, in his time, along the vast extent of country lying between the Nile and the Euphrates.

The name of Adhbeël seems to be preserved, with the omission of the initial syllable, in the Bliulæi or Biluiæ, of Ptolemy; a tribe adjoining the Omanitæ, and west of the Kottabani; that is to sav, on the western side of the mountains of 'Oman, and in the direction of the southern coast. According to the relative positions laid down by Ptolemy, his Biluiæ or Bliulæi may be the same as the Bení Bú-'Alí of 'Omân, a race of pirates at present existing about fifty miles inland from the Ras-el-Had, who opposed a formidable resistance to the efforts of two British expeditions that were lately sent against them. The Bení-Bú-'Alí can be traced from the province of 'Omân northward along the Arabian side of the Persian Gulf; the large island Jezírat Bú-'Alí, and headland of Bód-'Alí, about eighty-six miles northnorth-west of the Bahreyn Islands, certifying the existence of other, and probably earlier, settlements of the tribe. The identification of the modern name "Bú-'Alí," or "Bód-'Alí," with the ancient form of "Adhbeël," is further established from the island and cape above-mentioned being situated on the coast of Héjér, at the central point of Ishmaëlite seats of commerce, and in the near neighbourhood of the Bení Temím (the Themi of Ptolemy), the greatest of the Ishmaëlite tribes inhabiting Héjér or Bahreyn.†

^{*} Forster's Geogr. of Arabia, vol. i.

[†] Ibid. The complicated history of colonization in this province is evidenced by the variety of its names; it is called Khawilauh, after the son of Kúsh; Héjér, from the mother of Ishmau'-ël; Láhsa, or El-Ahsa, whence its people are called, by Ptolemy, Iolisitæ; and, lastly, Baḥreyn, from its lying between the two great deserts, or seas of sand, Ed-Dehneh, and El-Ahkâf.

Ptolemy likewise mentions Bilana or Bilbana, as a city of the Germans or Hagarenes, in the vicinity of their Emporium Gerra, on the Persian Gulf; and, from the native usage of abridging names in pronunciation, the name Bilana or Bilbana will alike represent the scriptural, the classical, and the modern name, standing indifferently for the city of Adhbeël, of the Biluiæ, and of the Bení-Bú-'Alí.* Pliny calls it Pallon, and says that it was inhabited by the Agræi; now, its inhabitants once ascertained to be of the race of Haughaur, the name of their chief town becomes sufficient evidence that they were Hagarites of the tribe of Adhbeël; Bil-Bana being, by the constant practice of the classic geographers, merely the inversion of the Beney Adhbeël.†

Forster traces further vestiges of this tribe, in the name of a channel or inlet at the head of the Persian Gulf, called Khór 'Abdillah; grounding his inference principally on the spelling of the word by Josephus, viz. 'Αδδεήλ; as, likewise, in the extensive district of Bení 'Abdillah of the Háshid-ú-Bekíl in Yemen, mentioned by Niebuhr.;

NOTE 5.

Josephus is the only authority, in addition to the Text, which directly notices Mibhsaum as the existing name of an Arab tribe; but, the flexible character of Arab names duly considered, together with the prevailing custom of omitting one or more syllables of their names, in common parlance, it may suffice, for the recovery of that of Mibhsaum, to trace it in its contracted forms, in the midst of other ascertained Ishmaëlite settlements.

^{*} The Bili tribe, mentioned by Burckhardt, appears likewise to bear evidence of desceut from Adhbeël. According to native tradition, they are Ishmaëlites of the stock of Ķuṣá'ah the son of Ma'ad, the son of Adnan, the son of Ishmau'-ël.

⁺ Instances of this kind of inversion are numerous, as in "Kottabeni," for "Bení Kahtán," "Agubeni," for "Bení-Ayúb," "Thoabeni" for "Bení-Thaaba" or "Odaib."

[‡] Descrip. de l'Arabic.

Pliny, enumerating the inland tribes which extended from the south, or the country of the Homerites, mentions a people named Sammei, whom he places next to the Bachilitæ, or inhabitants of Beysheh. In this quarter, about one degree and three-quarters south-west of Beysheh, Ptolemy places the town of Miba; and the conjunction of these two names restores in full the Mibhsaum of Scripture and Josephus, while either of these abridgments would, agreeably to Arab usage, suffice to represent the patriarchal name. If, as the names and positions seem to indicate, the Miba of Ptolemy be the seat of the Sammei of Pliny, the original name becomes restored in its integrity, in the joint names of the town and of the tribe inhabiting it.*

Note 6.

The Mishmau' of the Hebrew, the Masma of the Septuagint, and the Masmaos of Josephus, reappear in the Masæmanes of This people he places in the vicinity of Mount Zametas (Méshau), to the east of the Nabathæans, and adjoining the Uadeni. The Mount Zames or Zametas of the classics forms the head of the great central chain of Nejd, or the mountain range in the neighbourhood of Ramah; and the Uadeni of Ptolemy are the inhabitants of Wádí-Sarr, a broad and fertile valley, of five days' journey in length, running under the mountains in a south-eastern direction, across the desert of Woshem towards Deráyeh (the Idara of Ptolemy). In this direction, or north of Wádí-Sarr, and of the head of the central chain above Ramah, we meet with the modern town of Shaman, and the powerful tribe of the Bení Shaman (the Sameni of Stephanus); the name requires but the restoration of the initial syllable, to identify it with the Masæmanes of Ptolemy, the Masmaos of Josephus, the Masma of the Septuagint, and the Mishmau' of the Hebrew; and the exact coincidence between Ptolemy and Burck-

^{*} Forster's Geogr. of Arab. vol. i.

hardt, with respect to the site of this nomad people, leaves nothing wanting to complete the proof. It seems not unlikely that the Zames of the ancients may have derived its name from that of its inhabitants, the Bení Shamân; in which case, its scriptural designation, Méshau, may be itself an idiomatic inflection of Mishmau'.*

Note 7.

From Isa. xxi, 11, 12, it may be inferred that Dúmauh then existed, as a prominent Arab tribe, in the neighbourhood of Ädhóm, its powerful ally. The mention of Sé'ír, in the prophecy, further suggests that the seat of Dúmauh must have lain on the original line of the Ishmaëlite settlements between Shúr and Khawílauh, and in the direction more of Egypt than of Assyria. It is, accordingly, thus indicated both by Ptolemy and Pliny, on the one hand, and by D'Anville and Gibbon on the other. The latter author, speaking of human sacrifices, observes: "the cruel practice was long preserved among the Arabs; in the third century, a boy was annually sacrificed by the tribe of the Dumatians."—Dumætha (the Dáumat-el-Jendel of Abú-l-Fidá) is noticed by Ptolemy; it is called, by Pliny, Domatha;† and may be found in D'Anville's maps, in the mid-desert between Chaibar and Tadmor.

The tribe of Dúmauh appears to have assumed, like that of Kédhaur, a nom de guerre; for the Dumatians of Porphyry are designated, by the early Múslim writers, "the tribe of Kelb." Burckhardt‡ ascertained that they lived somewhere adjoining the Dúwâsir, and says that many absurd fables are related, with respect to them, in the Hijáz. Thus it is pretended that the men do not speak Arabic, but bark like dogs; a notion probably

^{*} Forster's Geogr. of Arabia, vol. i.

[†] Lib. vi, cap. 32. Abú-l-Fidá describes the site as on the boundary line between Syria and 'Irâķ, seven days' journey from Damascus, and thirteen from Medinch.

Travels in Arabia, vol. ii, p. 385.

arising from the signification of the name. These Bení Kelb, in common with those of Dáumat-el-Jendel, are, in all likelihood, Ishmaëlites of the tribe of Dúmauh, who had emigrated towards Yemen, where evident traces occur, under the generic name of Hagarenes, of colonies of the race of Ishmau'-ël.*

Note 8.

This name is recovered in the Masæi Arabs of Pliny; a Bedawee tribe inhabiting Mesopotamia: it is likewise identified with the Masani of Ptolemy, who occupied a central position amongst the Ishmaëlite settlements bordering on the Euphrates and Khawilauh, the extreme eastern limit of their colonies; and with his Massonitæ, whom he places in the vicinity of the Saritæ and Araganitæ (the districts of Es-Saruat and Wádí Nejrân, in Yemen), in other words, of settlements of the Edomites and Hagarenes.†

NOTE 9.

With respect to this name, it may be observed, that more than three hundred manuscripts and printed editions read "Hadhádh," as in 1 Chr. i, 30. El-Jáuharí, cited by Golius, expressly mentions "Hadád" as the name of an extant Arab tribe. Forster notices in Niebuhr's map of Yemen, the town of Hadédda—Húdeydeh (عديدة) ?—situated in the Jibâl. The genuine Ishmaëlite origin of this town he considers confirmed by the names of the surrounding localities; Hadédda being seated in the district of Héjér, and adjacent to the Wádí Sháðb-el-Héjér, the "valley of the posterity of Haughaur," evidently the Araganitæ or Agaranitæ of Ptolemy, occupying the same site, or the neighbourhood of his Climax Mons, and comprizing, besides that of Hadhádh, portions of the tribes of Mibhsaum and Massau, the Sammei of Pliny, and the Massonitæ of Ptolemy. The same

^{*} Forster's Geogr. of Arab. vol. i.

[†] See Ps. lxxxiii, 6; and compare Note 63 to Section iii of this Part.

author is of opinion* that the seat of the parent tribe of Hadhádh is to be found in the original land of Ishmau'-ël, between Shúr and Khawílauh; its eastern border, beyond the Euphrates, being occupied by the great Bedawee tribe El-Hadídín,† whose main station is the desert of Baghdad, between the Zâb and Tigris, over which they wander with their flocks. Their encampments are said to extend as high north as the territory of Haleb.

NOTE 10.

Pliny, t when speaking of the inland districts of Arabia, mentions, from ancient writers, that the Thimanei formerly lay adjacent to the Nabathæans, and were masters of the entire tract of country in his day occupied by the Saraceni, the Thabeni, and the Suelleni. This country is represented by the provinces of Bilád Shammar, Kaşím, and Nejd. The statement of Pliny. respecting its ancient inhabitants, is incidentally confirmed both by Ptolemy, in whose Arabian geography we find the city of Thema or Tema (the Thima of Abú-l-Fidá, neighbouring upon the Bilád Shammar), on the frontier of the Nabatæi and in the territory of the Saraceni, and by Agatharchides, who describes the country of the Buthemanei in such a manner as to correspond, in site, with that of Pliny's Thimanei, and in features, with the region south of Jebel Shammar, and other parts of Nejd. But that the Thimanei and Nabathæans were adjoining tribes, is still more apparent at another point of their common boundary, the neighbourhood of Mount Zametas; for Ptolemy extends the Nabatæi to the western foot of Mount Zames, while Abú-l-Fidá acquaints us that Ramah (the Marata of Ptolemy), seated on this mountain, was the last frontier town of the Bení Temím towards Mekkeh. on the west.

^{*} Geogr. of Arabia, vol. i.

[†] الحديدين Niebuhr, Descrip. de l'Arabie.

Nat. Hist. lib. vi, sect. 32.

[§] De Rubr. Mar. ap. Hudson, pp. 57, 58.

According to D'Anville, the ancient Themi were partly seated in Desert Arabia, the primitive site of all the Ishmaëlite tribes; again, the Bení Temím of Abú-l-Fidá occupied a central position in the great northern desert, where the town of 'Odeyb (the Di-nehaubhauh of Scripture, and the Thauba of Ptolemy), about two degrees east-north-east of Daumat-el-Jendel, and the first watering-place on the road from El-Kúfeh to Mekkeh, was, in his time, as it still continues, in possession of this tribe. Themi of the Alexandrian geographer lay along the coast of the Persian Gulf, opposite to the ancient Tylos or Aúal, the principal of the Bahreyn Islands. Their boundaries would appear to have been defined by the three towns which Ptolemy mentions as included in their territory; viz., Thar or Ithar (Tárút, at the mouth of the Astan River), Istriona (probably the modern Katíf), and Magorum Sinus (the Magas of Abú-l-Fidá, about half a degree north of Tylos). But D'Anville* extends this great tribe northward to the desert of Ed-Dehneh, while, in his map of Arabia, it may be traced, southward, in the town and district of Temen (apparently the capital of the Agarena of Strabo), to the confines of the vast southern desert of El-Ahkâf, that is, to the southern extremity of the province of Neid.

It is on their eastern frontier, within the Ishmaëlite district of Héjér, that the classical Thimanei, or Themi, most clearly become identified both with the scriptural Teymau, and with the modern Bení Temím. The district of Héjér, including the cities of Ithar or Tarút, and Magorum Sinus or Magas, belonged, from time immemorial, to the Bení Temím of Baḥreyn; and the name "Magorum Sinus," as that of a city of the Themi, implies the introduction, among these Arabs, of the doctrine of the Persian Mages; while it appears† that the Bení Temím, the actual occupants of Magas, were, in the Time of Ignorance, zealously attached

^{*} Geogr. Ancienne.

[†] Pococke, Spec. Hist. Arab. p. 141. Sale's Prelim. Disc. p. 28.

to the Magian religion. On the other hand, the Themi would appear, from a passage of the Book of Baruch, to be the very same people as the Teymau of Scripture.

It should be premised that, among the principal towns of Héjér or Bahreyn, Pliny notices one under the designation of *Muranimal*, lying upon a river which was supposed to be the reappearance of a subterranean branch of the Euphrates, and peopled by the Agræi or Hagarenes. Now the Muranimal of Pliny, by the joint evidence of name and site, proves to be the same with Borani, or Al-Borani, a place near a branch of the Euphrates, long since dried up, but noticed, by the Portuguese traveller Texeira, as anciently permeating the whole province of Bahreyn. In connexion with this distinctive notice of site and race, the passage from Baruch, iii, 22, 23, will appear decisive for the identification of the Themi of the classics with the Ishmaëlite Teymau:—

Neither hath [knowledge] heen heard of in Chanáan, Nor hath it been seen in Thaiman.

Yea, the sons of Agar [are] they that search out understanding upon the earth;

[They are] the merchants of Merran and of Thaiman, and the mythologists, and the investigators of understanding:

But the way of wisdom have they not known, Neither have they remembered the paths thereof.

The "Merran" of Baruch is the "Muranimal" of Pliny, a town in the country of the Themi, and inhabited by the Agræi; and "the merchants of Merran and of Thaiman" are expressly denominated Hagarenes, and are, consequently, none other than Ishmaëlites of the tribe of Teymau. This tribe would therefore appear to be co-extensive with the modern Bení Temím, of whom the Balireyn Arabs form but a small part,* and who at present

^{*} Niebuhr (Descrip. de l'Arabie) notices some Bení Temím in the neighbourhood of Baghdâd, to the south, in the country called Takht Kerne, or El-Madeien.

occupy, in the inland province of Nejd, and in the great northern desert, the various stations assigned, by Pliny and other ancient geographers, to the Thimanei or Themi.*

Note 11.

From Strabo we learn that the whole mountain chain between Lebanon and Boşrah (situated, like Salchauh, Josh. xiii, 11; 1 Chr. v, 11; at the southern termination of the Ḥauran) was peopled by the Ituræans, or Arabs of the tribe of Yetur; and, again, that the Arabs and Ituræans dwelt intermingled in the mountains south of Trachonitis and Damascus. Ptolemy, likewise, places the towns of Aurana (Kelb Ḥauran) and Alata (El-Hait) on the eastern side of the Ḥauran, in the territory of the Agræi. According to Burckhardt,† the Ḥauran comprizes part of Trachonitis and Ituræa, the whole of Auranitis, and the northern districts of Batanæa; and the flat country south of Jebel Ķisweh, east of Jebel-esh-Sheykh, and west of the Ḥaj road as far as Ķasim or Nuwa, is called Jeydur; the greater part of Ituræa appears to be comprized within the limits of Jeydur.

This district was the seat of the Hagarene tribe of Yetúr spoken of in 1 Chr. v, 19, and which may be identified with Geshúr and the Geshúrees; a people noticed, in Josh. xiii, 13, as inhabiting the country forming the eastern border of the three trans-jordanic tribes.

From other notices of Scripture it may be collected that the settlements or encampments of this tribe stretched as far as the border of the Philistines and the frontier of Egypt. Thus, in Josh. xiii, 2, we find mentioned as adjoining countries, "all the borders of the Philistines, and all Geshúrí." In 1 Sam. xxvii, 8, again, we read of Dauwidh, at the time he dwelt in the country of the Philistines with Auchish king of Gáth, invading "the Geshúrees, and the Gezrites, and the Amalekites; for those

^{*} See Forster's Geogr. of Arabia, vol. i.

[†] Travels in Syria, p. 286.

[nations were] of old the inhabitants of the land, till thou comest to Shúr, even unto the land of Egypt." We need only recall to mind the scriptural boundaries of Ishmau'-ël, "from Khawılauh to Shúr, which is before Egypt," to recognize, in these Geshúrees, the Ishmaëlite tribe of Yetúr.*

Note 12.

The Syriac reads all the names with conjunctions.

Note 13.

The existence of this people, in Arabia Deserta, in alliance with the kindred tribes of Nauphish and Nodhaubh (or Kedhmauh), is corroborated by the authority of 1 Chr. and of Josephus. Its station, on the borders of Gilaudh or the Haurân, determines the geographical position of Nauphish towards the north, as one of the branches of Ptolemy's Agræi; and, as these Agræi or Hagarenes appear to have extended across the northern desert, from the Haurân to the Persian Gulf, Yetúr resting on the north-western, and Kédhmauh on the southeastern extremity of the line, it may be conjectured that the encampment of Nauphish, who was in league with both, lay midway between these two extremes.

Note 14.

The ancient city of Kádimeh‡ is spoken of, in the Arabian geography of Abú-l-Fidá, as a celebrated mart of commerce at the head of the Persian Gulf. It is situated in the province of IIéjér, amidst the surrounding Ishmaëlite tribes of Teymau (or the Bení Temím), the Harb Kedarites of El-Kadar (Ptolemy's Idikara), Greyn Harb, and other Arabs of the same stock, comprized under the confederate title of Agræi or Hagarenes. The topography thus strengthens the inference suggested by the

See Forster's Geogr. of Arab. vol. i.

⁺ Ibid.

ئظهد ; the Itamos portus of Ptolemy, and the Ammea of Pliny.

identity of names, that the city and district of Kádimeh was the seat of the tribe of Kédhmauh.

Calmet, after St. Jerome and Malvenda, considers that this tribe is intended in 1 Chr. v, 19, under the name of Nódhaubh; and his conjecture derives support from the circumstance, as it would appear, that this Ishmaëlite tribe was designated, not only by its patronymic, but, agreeably to a very general Arab usage, by a nom de guerre; the Arabic word "nadab" signifying "the vibration of a spear or dart," weapons which were extensively manufactured by the natives of the coast of the Persian Gulf, in the vicinity of Kádimeh. Nadab is mentioned by the author of the Kámús,* as a then existing Arab tribe.

The alliance spoken of in 1 Chr. between Yetur, on the borders of the Hauran, and Kédhmauli, on the shores of the Persian Gulf, is curiously illustrated by Burckhardt when speaking of the intercommunication still maintained by the roving tribes of the great northern desert which separates these widely distant regions: he says that, during the last century, the Wadi Hauran was the continual scene of conflict between the Múweylí Arabs, who were then very powerful, but, at present, inhabit the desert about Aleppo, and the Bení Khálid tribe from Başrah. grounds both tribes were accustomed to meet in winter, and contend for the right of pasture. + Substitute only for the names, Múweylí and Bení Khálid, those of the Israëlite tribes of Reúbhen, Gaudh, and Menáshsheh, on the one hand, and of the Ishmaëlite tribes of Yetur, Nauphish, and Nodhaubh or Kedhmauh, on the other, and we have the same conflict renewed, on the same ground, and for the same cause, at the interval of more than three thousand years. †

^{*} This work dates in the ninth century of the Hijreh; consequently, the fifteenth of the Christian era.

[†] Notes on the Bedawin and Wahhab. p. 217.

[‡] See Forster's Geogr. of Arabia, vol. i.

Note 15.

Patrick correctly understands these twelve rulers to have been heads of so many several tribes or clans. Strabo, in his description of Syria,* calls them $\phi i\lambda a \rho \chi o i$ 'Apá $\beta \omega \nu$; and so the later writers speak of the *Phylarchi Saracenorum*, as may be seen in Sextus Rufus, and Jornandes.†

Note 16.

This word Onkelos renders by "Haughaur."

Note 17.

Compare Josh. xvii, 5; xxiii, 4; 1 Chr. xxvi, 14; Neh. x, 34 (Heb. 35); xi, 1; etc. Forster‡ shews that the settlements of Ishmau'-ël, under the matronymic of Hagarenes, may be geographically traced from Mount Sínaï, on the confines of Egypt, to the province and city of Héjér, on the Persian Gulf, which he considers to answer to Moses' limits of Shúr and Khawílauh, and from whence they spread into the interior of Arabia. Josephus states that, in his own day, they occupied the whole range of country between the Euphrates and the Arabian Gulf.

Note 18.

Paddán-Araum is described by Strabo¶ as forming the champagne country of Mcsopotamia, which was itself called "Arám-Náharáïm," or "Araum of (i. e. between) the two rivers" (Euphrates and Tigris). It was naturally divided into two parts: that towards the north, from the mountains of Armenia to the river

^{*} Lib. zvi.

⁺ Patrick's Commentary.

¹ Geogr. of Arabia, vol. i.

Nom. primariæ urbis in Bahrein.—Yak. ap. Gol.

[¶] Lib. xv, p. 746.

Chaboras, was well cultivated and exceedingly fruitful, and on that account was called "Paddan," which signifies, in Arabic, the same that "Sedhéh" does in Hebrew, viz., a "field."* The other part of Mesopotamia extending in a southerly direction as far as Babylon, was, on the contrary, for the most part barren or waste.†

NOTE 19.

The name is supplied by the Septuagint, both here, and at verse 26.

NOTE 20.

This is the reading of the Syriac.

Note 21.

Compare the Arabic 'hairy." The name "Yáặkóbḥ," following, signifies "he will supplant."

NOTE 22.

The possessive pronoun is supplied by the Samaritan, Septuagint, and Syriac.

Note 23.

These two words are added from the Syriac.

NOTE 24.

Dr. Shaw,‡ speaking of the inhabitants of Barbary, mentions that their vegetables consist chiefly of beans, lentils, kidney beans, and garvanços. Beans, when boiled and stewed with oil and garlic, form the principal article of food for persons of all classes; lentils are dressed in the same manner as the beans, and, dissolving easily into a mass, they make a pottage of a chocolate colour, the red pottage for which Aésáu, thenceforth called Ädhóm ("red"), exchanged his right of primogeniture.

^{*} Compare Gen. xxviii, 2, with Hos. xii, 12.

[†] Patrick's Commentary.

[‡] Travels, p. 140, 4to edit.

NOTE 25.

These two words, as well as "unto him," three lines lower, are added from the Septuagint: the Syriac supplies "within himself," after "said," in the next line.

Note 26.

The Septuagint supply the name.

NOTE 27.

St. Austin (on Psalm xlvi) says they were Egyptian lentils; which were held in great esteem, and are much commended by Athenœus, and A. Gellius.

The verb is given by the Syriac.

Note 28.

Patrick remarks that this must have been the son or descendant of him to whom Abh-rauhaum went (Gen. xx, 2), it being an hundred years since that time. Compare Note 117 to Section ii of Part Second.

NOTE 29.

These two words are supplied by the Samaritan and Septuagint.

Note 30.—On the era of the Shepherd Kings.

The Jewish commentators, and especially Abarbanel, draw a distinction between these several terms: this latter authority explains the "commandments" as including not only that of circumcision, but likewise that of expelling Ishmau'-ël; the "statutes," (which are considered as relating to ceremonial observances,) as referring both to the binding of Is'hauk to offer him in sacrifice, and to his subsequent oblation of a ram in the stead of his son; while the term "laws," (which include the judicial part of the legislation of Moses,) is thought to comprehend his taking a wife for Is'hauk out of another country; and bestowing gifts upon the sons of his concubines, reserving the land for Is'hauk.

It would appear that, in this passage, a contrast is drawn

between the justice and probity which Abh-rauhaum had exercised towards the native princes, both of Egypt and Palestine, and the lawless incursions of marauding hordes of the nomad Kúshees who, under the name of Hyksos (shepherd kings), are represented as having invaded Egypt about this time; and the reason of the prohibition contained in verse 2, against Iṣ'ḥauk's going down to Egypt, as his father had done, may possibly be ascribed to the Hyksos being at that time in occupation of the land of Egypt. The famine would thus be accounted for as the consequence of an unsettled state of the country, during a period of foreign invasion and war. See the table under Note 44 to Section i of Part Second; where the Dynasty of the Shepherd Kings is supposed to intervene between the visit of Abh-raum to Egypt, and the elevation of Yóseph to the government of that country.*

Wilkinson considers that the invasion of the Hyksos is to be assigned to the early periods of Egyptian history,† that they entered Egypt from the side of Syria, and that they obtained for some years a firm footing in the country, possessing themselves of Lower Egypt, with a portion of the Thebaid, and perhaps advancing to Thebes itself.‡ These nomads, who appear to be the same as what Herodotus calls Ethiopians, and who are spoken of by Manetho as Phænicians, had already in part settled in the Delta, but soon got too strong for the people who had given them a home. They rose against the Egyptians, attacking the cities and temples; and, after having defeated the king of Lower Egypt, they took Memphis. They then appointed Salatis, or Saïtes, one of themselves, to be king, who stationed garrisons in several of the strong places, and made Upper and Lower Egypt pay him tribute, without however being able to put down the native sovereigns. Salatis reigned nineteen years, and had an

^{*} Patrick, in his Commentary, appears to favour this idea.

[†] Anc. Egyp. vol. i, p. 38. ‡ Ibid. vol. iv, p. 2.

army which, with the exaggeration attending all numbers in ancient history, has been swelled into two hundred and fifty thousand men; and he was the first of the race of shepherd kings, who scourged Egypt for the next hundred years.* He fortified a city named Abaris ou the eastern frontier, perhaps the same as Heroopolis; and from this fortress, as likewise from Memphis, he sent out his soldiers every year at harvest time to gather in the duty upon corn, and the pay for his troops.

Note 31.

The pronoun is supplied by the Samaritan and Syriac; the name, preceding, is given by the Septuagint.

Note 32.

The pronoun of the third person is supplied by the Septuagint and Syriac.

NOTE 33.

The Septuagint read, "king of Geraur."

Note 34.

The pronoun is supplied by the Syriae and Septuagint.

NOTE 35.

The Septuagint read γένους μοῦ, and render the following word ΔWN by ἄγνοια.

Note 36.

The pronoun is supplied by the Septuagint and Samaritan.

Note 37.

From Varro* we learn that, in Syria, about Gadera, and in Africa about Byzacium, a hundred bushels were reaped for one; and this is also affirmed of the latter place, both by Pliny and

^{*} Sharpe's Hist of Egypt, p. 16.

⁺ De Re Rustica, lib. i, c. 44.

Solinus. Bochart has even conjectured that Adrumetum, the metropolis of that productive region, had its name from this circumstance; this word signifying, in the Phœnician language, the "region of a hundred fold."* It is even affirmed by several writers that some places in Africa were so extremely fertile as to produce two and three hundred fold.†

Note 38.

These words are supplied by the Syriac: the Septuagint and Samaritan read "the servants of" for "in the days of." Houbigant thinks that "ucr should be in the Text. Compare verse 15.

NOTE 39.

This clause, as well as the name "Geraur" in verse 19, is inserted from the Septuagint. "Aések" signifies "dispute;" "Siţnauh" denotes "calumnious accusation."

Note 40

The Syriac and Samaritan give the verb in the plural. The name following signifies "wide room;" the Septuagint render it Εὐρυχωρία.

Note 41.

The Septuagint add, "in the valley of Geraur."

NOTE 42.

This word is supplied by the Syriac.

NOTE 43.

It would seem that the name had been abolished in consequence of the well having been closed up by the Philistines. See Note 151 to Section ii of Part Second.

Note 44.

Although the Samaritan, Syriac, and Septuagint Ed. Grabii

^{*} Canaan, lib. i, cap. 24.

⁺ Ibid. cap. 25.

concur in reading "Hiwwee," in this place, yet, from the identity of name of the father with that in ch. xxxvi, 2, and from the circumstance of the two names "'Audhauh" and "Bausmáth" being nearly synonymous, the same person would seem to be intended. See Note 64 to Section iii of this Part.

Note 45.

It is conjectured that Iş'hauk was then about one hundred and seventeen years of age; consequently, his sons were about fifty-seven.

NOTE 46.

This clause is amplified from the Syriac; the same authority supplies the conjunction following.

Note 47.

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The Arabic مطعم is specially used of venison, which the nomad Arabs esteem a great delicacy: hence مطعمة, "procurer of delicacies," is an epithet applied to the bow.

Note 48.

Clarke supposes the cating and drinking were necessary parts of the ceremony; eating and drinking being used among the Asiatics on almost all religious occasions, especially in making and confirming covenants.

Note 49.

The Septuagint appear to have read לאביו for להביא.

NOTE 50.

This word is supplied by the Septuagint, who seem to have read here אמר for הקטן, which latter is omitted by the Syriac.

Note 51.

These two words are supplied by the Septuagint; the words "before Yáhaweh," verse 10, are inserted on the authority of the Syriac.

NOTE 52.

Onkelos thus paraphrases this passage: "It hath been said to me by prophecy, that curses shall not come upon thee."

Note 53.

These were, in all likelihood, holy robes, (similar to the holy garments for ministering, afterwards used by the priests in the time of the Law,) received from their ancestors; the mother of the family keeping them in sweet chests, from moths and the like; which gave them a peculiar smell, probably of aromatic plants, flowers, and spices. Compare verse 27.

NOTE 54.

The Syriac gives this clause, and supplies the words "his son," in verse 21.

NOTE 55.

Bochart observes* that, in the East, goats' hair is very similar to that of men, being long, fine, and soft; that of kids would be especially adapted to imitate human hair, so that Iş'hauk might easily be deceived by the resemblance.

NOTE 56.

This word is inserted on the authority of the Samaritan and Septuagint: the latter likewise give the words "his son," at verse 30.

NOTE 57.

The Septuagint and Samaritan read this clause: the conjunction is supplied also by the Syriac. The name "Iş'ḥauk," following, is given by the Septuagint.

Note 58.

This is the reading of the Syriac, which likewise supplies the name "Aésáu," at the beginning of the next verse.

^{*} Hierozoic. P. i, lib. ii, c. 51.

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NOTE 59.

This clause is amplified from the Septuagint and Syriac. The former authority gives the words "my father," at the end of this verse; and supplies the parenthesis at verse 38.

Note 60.

Instead of this clause, Onkelos reads: "When his sons shall transgress the words of the Law."

Note 61.

This is the reading of the Septuagint.

Note 62.

The Syriac reads לד לד.

Note 63.

These two words are supplied by the Septuagint and Samaritan; the latter has, in this verse, "Yáhaweh," for "God," the reading of the Hebrew Text. The Syriac gives the words "his brother," in verse 6.

Note 64.

The Syriac calls her "Bansmáth." See Note 66 to Section iii of this Part.

Patrick observes that Ishmau'-ël himself had been now dead fourteen years, and accounts by this circumstance for the mention of Nebhauyóth as the actual head of the family. Forster is of opinion* that this alliance, in the infancy of the two races, accounts most naturally for the subsequent amalgamation of the Edomites with the Ishmaëlites or Nabathæan Arabs; and further remarks that, of the tribes apparently of Edomite origin, inhabiting the central districts of the ancient Nabatene, all preserve the names of the son and grandsons of Bausmáth.

^{*} Gcogr. of Arabia, vol. i, pp. 231, 232.

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SECTION II.

YÁŘKÓBH IN MESOPOTAMIA.

Now Yánkóbh had gone forth from Beër-shébhán, and went toward Hauraun.

And he lighted upon a place, and passed the night there, for the sun was gone down; and he took [one] of the stones of the place, and laid [it] at his head, and lay down in that place. And he dreamed, and lo, a ladder set up on the earth, with its head reaching to the heavens; and lo, angels of God ascending and descending by it; and lo, YAHAWEH2 standing above it, and he said, I [am] YAHAWEH, the God of Abh-rauhaum thy father, and the God of Iş'hauk; the land whereon thou liest, to thee will I give it, and to thy seed. thy seed shall be as the dust of the earth; and thou shalt disperse seaward, and eastward, and northward, and southward: and all the families of the land shall bless themselves by thee, and by thy seed. Behold, therefore, I [am] with thee: and I will keep thee, whithersoever thou goest, and will bring thee again to this land; for I will not forsake thee, till that I have done all that I have spoken unto thee.

And when Yá¤kóbh awaked out of his sleep, he said, Verily Yáhaweh is in this place, and I knew [it] not: and SECT. 11.] BEYTH-EL. 409

Yánkóbh feared [with] a great fear, and said, How fearful [is] this place to-day! this [is] nought but the house of God, and this [is] the gate of the heavens. And Yánkóbh rose early in the morning, and took the stone which he had laid at his head, and set it [for] a pillar, and poured oil upon the top of it: and Yánkóbh called the name of that place Beyth-el; whereas Lúz [was] the name of the city at the first. And Yánkóbh vowed a vow, saying, If Yáhaweh God will be with me, and will keep me in this way that I [am] going, and will give me bread to eat and raiment to put on, and I return in peace to my father's house; then shall Yáhaweh be my God: and this stone, which I have set [for] a pillar, shall be to me the house of God; and whatsoever thou shalt give me, I will surely give thee a tithe thereof.

And Yáškóbh hastened on his journey, and went to the country of the Orientals.9—And he beheld, and lo, a well in the field; and lo, there, three flocks of sheep lying down by it (for out of that well they watered the flocks); and a great stone [was] upon the mouth of the well. For thither used all the shepherds10 to assemble, and they rolled the stone from off the well's mouth, and watered the sheep, and returned the stone upon the well's mouth to its place." And Yáškóbh said unto them, My brethren, whence And they said, We [are] from Hauraun. And he said unto them, Know ye Laubhaun Ben Naukhór? and they said, We do know [him]. And he said unto them, Is he doing well? and they said, [He is] doing well: and lo, Raukhél his daughter cometh with the sheep.12 And Yáŭkóbh said unto them13, Lo, it [is] yet broad day-[light]; " [it is] not time the cattle be collected:

water ye the sheep, and go feed. And they said, We cannot, till that all the shepherds15 be assembled, and they roll the stone from off the well's mouth; then will we water the sheep. He [was] yet speaking with them, when lo, Raukhél the daughter of Laubhaun16 came with the sheep which [belonged] to her father; for she fed her father's sheep. And it came to pass, as soon as Yáakóbh saw Raukhel the daughter of Laubhaun his mother's brother, and the sheep of Laubhaun his mother's brother, that Yáŭkóbh drew near, and rolled the stone from off the well's mouth, and watered the sheep of Laubhaun his mother's brother.17 And Yáňkóbh kissed Raukhél, and lifted up his voice, and wept. And Yáŭkóbh told unto Raukhel that he [was] her father's brother, and that he [was] Ribhkauh's son: and she ran and told her father according to these words.18

And it came to pass, when Laubhaun heard the tidings of Yankobh his sister's son, that he ran to meet him, and embraced him and kissed him, and brought him to his house. And he recounted unto Laubhaun all those things. And Laubhaun said unto him, Verily thou [art] my bone and my flesh: so he dwelt with him the space of a month.

And Laubhaun said unto Yá¤kóbh, Art not thou my brother? and shouldst thou serve me for nought? tell me what thy wages [shall be]. Now Laubhaun had two daughters; the name of the elder [was] Léauh, and the name of the younger Raukhél: and Léauh's eyes [were] weak; but Raukhél was beautiful in form and beautiful in countenance; and Yá¤kóbh loved Raukhél. And he said, I will serve thee seven years for Raukhél thy younger

daughter. And Laubhaun said, [It is] better that I should give her to thee, than that I should give her to another man: dwell with me. So Yáặkóbh served for Raukhél seven years: and they were in his eyes as a few days, for the love he had unto her.

And Yáškóbh said unto Laubhaun, Give me my wife, for my days are fulfilled: that I may go in unto her. And Laubhaun assembled all the men of the place, and made a feast.20 And it came to pass, in the evening, that he took Léauh his daughter, and brought her unto Yáŭkóbh; and Yáŭkóbh went in unto her.—And Laubhaun gave her Zilpauh his female-slave, [to be] a female-slave unto Léauh his daughter.-And it came to pass, in the morning, that lo, it [was] Léauh. And Yáŭkóbh said unto Laubhaun, What [is] this thou hast done to me? was it not for Raukhel [that] I served with thee? then why hast thou deceived me? And Laubhaun said unto Yáakóbh, It may not be so done in our place, to give the younger before the first-born.22 Fulfil this [one]'s week: and I will23 give thee this [one] also for the service which thou shalt serve with me yet other seven years. And Yaxkobh did so; and fulfilled that [one]'s week: and Laubhaun gave him Raukhél his daughter to [be] his wife.-And Laubhaun gave unto Raukhél, his daughter, Bilhauh his female-slave to [be] her female-slave.—And he went in unto Raukhél also; and he also loved Raukhél more than Léauh: and served with him yet other seven years.

And when Yáhaweh saw that Léauh [was] hated, he opened her womb; but Raukhél [was] barren. And Léauh conceived, and bare a son unto Yáškóbh; and she called his

name Reubhen; for she said, Verily YAHAWEH hath looked upon mine affliction, and hath given me a son; for now my husband will love me. And she conceived again, and bare a second son unto Yáŭkóbh; 25 and said, Verily YAHAWEH hath heard that I [was] hated, therefore hath he given me this [one] also: and she called his name Shima'on. And she conceived again, and bare a son; and said, Now this time my husband will join himself unto me, for I have borne him three sons: therefore they called his name Léwi. And she conceived again, and bare a son; and said, This time will I praise YAHAWEH: therefore she called his name Yehudhauh;26 and she left off bearing.

Now Raukhel saw that she bare not [children] unto Yáăkóbh, and Raukhél was jealous of her sister; and she said unto Yáŭkóbh, Give me sons: for, if [I have] none, I will die. And Yáňkóbh's anger was kindled against Raukhél, and he said unto her, Am I in God's stead, who hath withholden from thee the fruit of the womb? And Raukhél said unto Yáăkóbh, Lo, my slave-woman Bilhauh; go in unto her, and she shall bring forth upon my knees, that through her I may be built up also. she gave him Bilhauh her female-slave to wife; and Yážkóbh went in unto her. And Bilhauh, Raukhél's female-slave, conceived, and bare unto Yáakóbh a son: and Raukhel said, God hath judged my cause; and hath also hearkened to my voice, and given me a son; therefore she called his name Daun. And Bilhauh, Raukhél's female-slave, conceived again, and bare a second son unto Yáŭkóbh: and Raukhél said, [In] wrestlings of God28 have I wrestled with my sister, yea, and have prevailed; and she called his name Náphtaulí.29

And when Léauh saw that she had left off bearing, she took Zilpauh her female-slave, and gave her unto Yáňkóbh to wife; and he went in unto her. And Zilpauh, Léauh's female-slave, conceived, and bare unto Yáňkóbh a son: and Léauh said, [There] cometh good fortune! so she called his name Gaudh. And Zilpauh, Léauh's female-slave, conceived again, and bare a second son unto Yáňkóbh: and Léauh said, By my happiness! for the daughters will call me happy; wherefore she called his name Aushér.

Now Réubhen went, in the days of wheat harvest, and found mandrakes32 in the field, and brought them unto Léauh his mother: and Raukhél said unto her sister³³ Léauh, Give me, I pray thee, of thy son's mandrakes. And Léauh said unto her, Is [it but] little that thou hast taken my husband, that thou wouldst take my son's mandrakes also? And Raukhél said, Not so: he shall lie with thee this night, for thy son's mandrakes. So when Yaxkobh came from the field in the evening, Léauh went out to meet him, and said unto him, Thou must come in unto me this night,34 for I have indeed hired thee for my son's mandrakes; and he lay with her on that night. And God hearkened unto Léauh; and she conceived, and bare unto Yaxkobh a fifth son. And Léauh said, God hath given my hire [in] that I gave my female-slave to my husband: and she called his name Is-sauchaur. And Léauh conceived again, and bare a sixth son unto Yáškóbh. And Léauh said, God hath bestowed upon me, [yea] me, a goodly gift; this time will my husband consort with me, for I have borne him six sons: so she called his name Zebhúlún. And afterward she bare a daughter, and called her name Dinauh.³⁵

And God remembered Raukhél, and God hearkened unto her, and opened her womb, and she conceived, and bare a son unto Yánkóbh: 36 and Raukhél said, God hath taken away my reproach; and she called his name Yóseph, 37 saying, Yáhaweh will add unto me another son.

And it came to pass, as soon as Raukhél had borne Yóseph, that Yáŭkóbh said unto Laubhaun, Send me away, that I may go unto my place, and to my country. Give me my wives and my children, for whom I have served thee, and let me go: for thou thyself knowest my service [according to] which I have served thee. And Laubhaun said unto Yáṇkóbh,38 If now I have found favour in thine eyes; I divine that YAHAWEH hath blessed me because of thee: and he said, Specify thy wages against me, and I will give [them]. And Yáškóbh said unto him, Thou thyself knowest how I have served thee, and how thy cattle hath been with me; for [it was] little that thou hadst before I [came], and it hath spread out into a multitude; and YAHAWEH hath blessed thee on my account: 39 now therefore, when shall I do also for mine own house? And Laubhaun said unto him, What shall I give thee? And Yaxkobh said unto him, "Thou shalt not give me aught: if thou wilt do for me this thing that I say unto thee, I will again feed and keep thy flock. I will pass through all thy flock this day, removing thence every spotted and patched animal, both every black animal among the lambs, and patched and spotted among the goats; and they shall be my wages: and my righteousness

shall witness for me at a future day, when it shall confirm my wages before thee. All that is not spotted and patched among the goats, and black among the lambs, that [shall be counted] stolen with me. And Laubhaun said unto him, Lo, I consent: be it according to thy word. So he removed, on that day, the bucks that [were] striped and that [were] patched, and all the she-goats that [were] spotted and that [were] patched, and all on which [there was any] white, and all the black among the lambs; and gave them into the hand of his sons. And he put a three days' journey between them and Laubhaun: and Yáŭkóbh fed the remaining flocks of Laubhaun.

And43 the Angel of God said unto Yáškóbh in a dream; and he said, Yánkóbh! and he said, Lo, I [am here]. And he said, Lift up now thine eyes, and see, all the bucks that mount upon the flock [are] striped, spotted, and grizzled; for I have seen all that Laubhaun doeth unto thee. I am the God of Beyth-el, where thou anointedst a pillar, and where thou vowedst me a vow: now therefore, arise, go forth from this land, and return unto the country of thy father, and I will do thee good. Then Yaakobh took him green rods of silver-poplar4 and almond-tree and plane-tree, and peeled on them white strips, laying bare the white that [was] on the rods: and he laid the rods which he had peeled, in the canals in the water-troughs, when the flock came to drink, before the flock; and they were in heat when they came to drink. So the flock were in heat before the rods, and the flock brought forth striped, spotted, and patched; and the lambs Yáŭkóbh set apart. And he turned the faces of the sheep to the striped and all the black among Laubhaun's sheep; and put his own flocks apart, and put them not with Laubhaun's sheep. So it would happen, whenever the strong sheep were in heat, that Yánkóbh would place the rods in sight of the sheep in the canals, that they might be in heat among the rods; but when the sheep dropped the weakly [lambs], he put [them] not: thus it came to pass, [that] the weakly were Laubhaun's, and the strong Yánkóbh's. And the man increased very greatly; and he had numerous flocks and herds, and male-slaves, and female-slaves, and she-asses, and camels, and he-asses.

And Yáŭkóbh hath taken all that [was] our father's; and of that which [was] our father's hath he made all this wealth: and Yáŭkóbh beheld Laubhaun's countenance, and lo, he [was] not with him as aforetime. And Yáhaweh said unto Yáŭkóbh, Return to the land of thy fathers, and to thy kindred: and I will be with thee.

And Yáṇkóbh sent and called Raukhél and Léauh to the field to his flock, and said unto them, I do see your father's countenance, that he [is] not [disposed] towards me as aforetime: but the God of my father hath been with me. Ye yourselves also know, that with all my strength I have served your father: but your father deceived me, and hath changed my wages ten times; 43 yet did Yáhaweh not suffer him to do evil by me. If he said thus, The spotted shall be thy wages; then all the flock would bear spotted: and if he said thus, The striped shall be thy wages; then all the flock would bear striped; thus hath Yáhaweh snatched away your father's cattle,

and given [it] unto me. And it came to pass, at the time that the flock was in heat, that I lifted up mine eyes, and saw in a dream, and lo, the bucks that mounted upon the flock⁵⁰ [were] striped, spotted, and grizzled. And the Angel of God said unto me in the dream, Yaŭkóbh! and I said, Lo, I [am here]. And he said, Lift up now thine eyes, and see; all the bucks that mount upon the flock [are] striped, spotted, and grizzled: for I have seen all that Laubhaun doeth unto thee. I [am] the God that appeared unto thee in 51 Beyth-el, where thou anointedst to me a pillar, and where thou vowedst me a vow: now therefore arise, go forth from this land, and return unto the land of thy kindred; and I will be with thee. And Raukhél and Léauh answered and said unto him, Have we yet a portion or an inheritance in our father's house? are we not accounted of him [as] aliens? for he hath sold us, and he hath indeed altogether eaten our money.53 Verily all the wealth which YAHAWEH hath snatched away from our father, that [belongeth] unto us and to our sons: now therefore, whatsoever God hath said unto thee, do.

Then Yáňkóbh arose, and mounted his wives and his sons⁵⁴ upon the camels; and he drove off all his cattle and all his wealth that he had gotten, the cattle of his property, which he had gotten in Paddán-Araum, to go unto Iṣʾhauk his fāther, to the land of Kenáʾan. Now Laubhaun was gone to shear his flock: and Raukhél stole the terauphím⁵⁵ which [belonged] to her father. And Yáňkóbh deceived the heart of Laubhaun the Arámmee, in that he told him not that he [was] fleeing. So he fled, he and all that he had; and arose, and passed over the river,⁵⁶ and set his face toward the mountain of Gilăaudh.

And it was told Laubhaun the Arammee," on the third day, that Yaxkobh had fled: and he took his brethren with him, and pursued after him seven days' journey; and overtook him at the mountain of Gilaaudh. And God came unto Laubhaun the Arammee in a dream by night, and said unto him, Take heed to thee lest thou speak with Yankobh either good or bad. So Laubhaun came up with Yáxkóbh. And Yankobh fixed his tent on the mountain; Laubhaun also fixed his brethren on the mountain of Gilaudh. And Laubhaun said unto Yáakóbh, What hast thou done, se that thou hast deceived my heart, and hast carried off my daughters as captives of the sword? Wherefore didst thou flee secretly, and didst deceive me, and didst not tell me, that I might have sent thee away with rejoicing and with songs, with tabret and with harp; and didst not let me kiss my sons and my daughters? now hast thou acted foolishly. It is in the power of my hand to do evil by you: but the God of yours father yesternight said unto me, saying, Take heed to thee not to speak with Yáặkóbh either good or bad. Now therefore thou wast determined to go, because thou longedst greatly after thy father's house: wherefore hast thou stolen my gods?

And Yankobh answered and said unto Laubhaun, Indeed I feared; for I said, Lest thou shouldst snatch thy daughters from me, with all that I have. And Yankobh said, With whom [soever] thou find thy gods, he shall not live: before our brethren, look thee out what of thine [is] with me, and take [it] thee; (but he detected not aught with him;) for Yankobh knew not that Raukhel his wife had stolen them. And Laubhaun entered into the tent of Yankobh, and into the tent of Léauh, and into the tent of the two slave-women,

and found [them] not: and he went out from Léauh's tent, and entered into the tent of Raukhél. Now Raukhél had taken the terauphim, and put them in the camel's saddle,61 and sat upon them. And when Laubhaun had felt about all the tent, and found [them] not, Raukhéle said unto her father, Let not [anger] burn in my lord's eyes because I cannot rise on account of thee; for I am suffering the manner of women: so he searched, but found not the terauphim. And Yáškóbh was wroth, and he chode with Laubhaun: and Yáakóbh addressed [him], and said unto Laubhaun, What [is] my transgression, and63 what [is] my sin, that thou hast [so] hotly pursued after me? when thou hadst felt about all my furniture, what foundest thou of all the furniture of thy house? set [it] here before my brethren and thy brethren, and let them pronounce between us both. Those twenty years I [was] with thee, thy ewes and thy she-goats did not miscarry, and the rams of thy flock I did not eat. What was torn I brought not unto thee, I bare the loss of it; at my hand thou didst require it, what was stolen by day, and what was stolen by night. [Thus] I was: by day the drought consumed me, and the frost by night; 44 and my sleep fled from mine eyes. Those twenty years I passed in thine house, I served thee fourteen years for thy two daughters, and six years for thy flock: and thou didst change my wages ten times. But that the God of my father, the God of Abh-rauhaum, and the Dread of Is'hauk, was with me, verily thou hadst now sent me away empty. God hath seen my affliction and the work of mine hands; and rebuked [thee] yesternight.

And Laubhaun answered and said unto Yánkóbh, The

daughters [are] my daughters, and the sons my sons, and the flocks my flocks; and all that thou seest, mine it [is]: what then shall I do for these my daughters this day, or for their sons which they have borne? Now therefore come, let us solemnize a covenant, I and thou; and it shall be for a testimony between me and thee. And he said unto him, [There is] no man with us; see, God [is] witness between me and thee. And Yáakóbh took a stone, and erected it [as] a pillar: and Yáakóbh said unto his brethren, Gather stones; and they took stones, and made an heap; and they ate there by the heap. And Laubhaun said unto him, This heap [is] witness between me and thee this day:65 so Laubhaun called it Yeghár-Sauhadhúthau; and Yáakóbh called it Galaedh.66 And Laubhaun said unto Yaakobh, Lo, this heap and this pillar which I have set between me and thee; this heap [is] witness, and this pillar [is] witness between me and thee this day,* that thou wilt not afflict my daughters, and that thou wilt not take wives in addition to my daughters: [there is] no man with us; see, God [is] witness between me and thee. And Laubhaun said unto Yáikóbh, Lo, this heap, and lo, this pillar which I have set between me and thee: this heap [is] witness, and this pillar [is] witness, that I will not pass this heap against thee, and that thou wilt not pass this heap and this pillar against me, for evil; the Gods of Abh-rauhaum and the Gods of Naukhórt judge between

^{*} Therefore they call the name thereof Galăédh; and Ham-mispauh, sa he said, Yahâweh keep watch between me and thee, when we shall be hid one from another.

[†] The Gods of their father.69

us. And Yáakóbh sware by the Dread of his father Iş'hauk. Then Yáakóbh sacrificed a sacrifice in the mountain, and called his brethren to eat bread: and they ate bread, and passed the night in the mountain.

And Laubhaun rose early in the morning, and kissed his sons and his daughters, and blessed them: so Laubhaun departed, and returned to his place.

NOTES.

Note 1.—Maimonides on Yáakóbh's dream.

Maimonides* distinguishes two sorts of prophetic parables or allegories, the one kind having only a general import, and some of the circumstances or expressions serving merely to give a symmetry to the narrative, while, in the second, every word has a peculiar significancy. Amongst the last sort he reckons this vision, and explains the ladder as representing Divine Providence, which governs all things, and which, on the present occasion, directed Yáakóbh in his journey. Its being set up on the earth denotes, he thinks, the steadfastness of Providence which nothing is able to shake; the summit of it reaching to heaven signifies that it extends universally over all things great and small, high and low; the several steps in the ladder denote the workings and operations of Providence; the angels ascending and descending, signifies that they are the ministers of Divine Providence, by means of whom all things are regulated here below; and that they are ever actively employed on behalf of pious individuals. Their ascending represents their going to receive the Divine commands, and their descending, the execution of His orders.

Note 2.

The Targúm of Onkelos reads paraphrastically, "the glory of Yáhaweh."

Note 3.

The Septuagint here insert the words "fear not," and "all" in verse 15.

^{*} Mór. Nebhóch. Pref.

NOTE 4.

This clause is amplified from the Syriac, which likewise adds the words "to-day," in this verse, and the name "Yánkóbh," in verse 19; this latter is also supplied by the Septuagint Ed. Grabii.

Note 5.

From this word, apparently, came the Phœnician Βαιτύλια,* rude stones, which were worshipped either as symbols of the Divinity, or as directly animated by a heavenly power. They are thought to have first worshipped this very stone which Υάκκόbh anointed, from whence they afterwards consecrated others, in memory of this stone anointed at Beyth-el.† In consequence of this idolatrous practice, Moses forbade these pillars.‡ From a similar cause, probably, originated the sacred character attached to the Black Stone in the Temple of Mekkeh.

The city of Lúz appears to have been in the vicinity of the place where this pillar was set up. The name, which signifies an "almond-tree," renders it probable that many of these trees grew in the neighbourhood.

Note 6.

The Septuagint appear to have read this word for "fheyeh;" or the two may have existed together in the original Text.

Note 7.

The pronoun is supplied by the Septuagint.

Note 8.

Literally, "lifted up his feet." The same expression, "kudum úṭhána," is used in the Hindústánee, to imply expedition.

^{*} Scaliger, Animadv. in Euseb. p. 198. Photius, Bibliothec. cexlii.

[†] Bochart, Canaan, lib. ii, cap. i, p. 785, 786.

[‡] See Lev. xxvi, 1; De. xii, 3; xvi, 22.

Note 9.

Literally, "sons of the East." The Septuagint here add, "unto Laubhaun the son of," &c. as in ch. xxviii, 5, to the end of the verse.

NOTE 10.

The Samaritan Text has "shepherds," for "flocks," the corresponding word of the Hebrew; and Houbigant contends for the genuineness of this reading.

Note 11.

The probable reason for this custom is, that the country was very sandy, and that the sand might otherwise have choked up the well.*

Note 12.

That these occupations, which would have a deteriorating effect in our inhospitable climate, are not of a nature, in the genial atmosphere of the East, to render the women coarse either in their person or manners, is illustrated by the following extract from Burckhardt's Travels in Syria: +-" At six hours and a half from Sherm, we rested in the plain, in a spot where some bushes grew; amongst which we found a Bedawee woman and her daughter, living under a covering made of reeds and brushwood. Her husband and son were absent fishing, but Aid being well-known to them, they gave us a hearty welcome, and milked a goat for me. After sunset they joined our party, and, sitting down behind the bush where I had taken up my quarters, ate a dish of rice which I presented to them. The daughter was a very handsome girl of eighteen or nineteen, as graceful in her deportment and modest in her behaviour, as the best-educated European female could be; indeed, I have often had occasion to remark, among the Bedawin, comparing them with the women of the most polished parts of Europe, that grace and modesty are,

^{*} See Harmer, vol. i, p. 113.

not less than beauty, the gifts of nature. Among these Arabs, the men consider it beneath them to take the flocks to pasture, and leave it to the women." In those countries, the duties of cooking, fetching and carrying water, taking the camels to the pasture-ground and to water, with the cares of the family at large, devolve almost entirely on the women.*

Note 13.

This is the reading of the Syriac: the Samaritan has the pronoun.

Note 14.

The original expression would be perfectly represented in the French, "il est encore grand jour;" and it is accordingly so rendered in the French Version. The meaning probably is, that it was not yet the time of sunset.

NOTE 15.

Here both the Samaritan and the Septuagint read "shepherds," for "flocks," the reading of the Hebrew.

Note 16.

The Septuagint Version is here followed; the same authority supplies the three additional words at the end of the verse.

NOTE 17.

It is not probable that Yáặkóbh, being the son of a wealthy chief, would undertake a long journey alone; we must, therefore, suppose him to be accompanied by a large retinue of followers, who, on this occasion, rolled away the stone by the command of their leader.

Note 18.

This is the Septuagint reading.

NOTE 19.

"Raukhél" signifies a "sheep," probably from her being com-

^{*} Chesney, Exped. to Euphr. and Tigr. vol. i, p. 681.

pared to that animal; "Léauh" means "weakly," apparently with allusion to the weakness of her eyes. The Septuagint and Vulgate correctly understand this term as implying a diseased state of the eyes; it was, very probably, a species of ophthalmia, such as would be prevalent in a hot and arid country in the neighbourhood of the Euphrates. "Laubhaun" signifies "white."

NOTE 20.

It is customary, in Arabia, on the occasion of a marriage, to observe great feastings, with music and dancing; and, during the succeeding seven or eight days, the camp is a scene of confusion from the sounds of drums, horns, trumpets, and other instruments.*

NOTE 21.

The name is given by the Septuagint; that immediately following, both by the Septuagint and Samaritan. In verse 25, it is again supplied by the Septuagint, and in the next, by the Syriac.

NOTE 22.

It is observed by Lane,† that, among the Arabians, it very often happens that a father objects to giving a younger daughter in marriage before an elder.

There was no positive law as yet in force to forbid this marriage; but the case was afterwards met by a prohibitive clause in the Mosaïc Code (see Lev. xviii. 18).

NOTE 23.

The Samaritan, Septuagint, and Syriac, read the fut. 1st pers. sing. The name "Laubhaun," in verse 28, is supplied by the Septuagint.

^{*} Chesney, Exped. Euphr. and Tigr. vol. i, p. 679. See also Lane's Mod. Egyp. vol. ii, p. 305.

[†] Mod. Egyp. vol. i, p. 237, third ed.

Note 24.

This clause is supplied by the Septuagint, and, with that preceding, completes the etymology of the name "Reúbhen," which, in the first part, has a reference to the verb "looked," and, in the second, expresses the word "son." It is a common custom, among the Arabs, to name children, immediately on their birth, from some circumstance which happens to strike the mother's fancy.

NOTE 25.

This clause is amplified from the Septuagint. The same authority gives the name "Yáakóbh" at verse 32.

NOTE 26.

This name signifies "praised;" "Léwí" expresses "association," and "Shima'on" denotes "hearing."

NOTE 27.

The pronoun is inserted from the Septuagint and Syriac; the first clause of verse 3 is also given according to the former authority, which likewise supplies the second clause in verse 5.

NOTE 28.

This expression implies that she fervently prayed to have children like her sister; which prayer was eventually granted: and so it is understood by the Syriac and the Targúm of Onkelos. The conjunction following is inserted from the Samaritan.

NOTE 29.

The name implies "wrestlings of (i. e. with) Yauh or Yaha-WEH;" for "Naphtal-yauh." "Daun" signifies a "judge," and "Bilhauh" denotes "timidity."

NOTE 30.

These two words, as well as the last clause in verse 9, are supplied by the Septuagint. The same authority makes a similar addition in verse 12.

Note 31.

This name denotes "happiness;" "Gaudh" signifies "good fortune."

Note 32.—On the mandrake.

This plant is described as growing low like a lettuce, to which its leaves have a great resemblance, except that they are of a dark green colour. The flowers are purple, and the root is for the most part forked. The fruit, when ripe, in the beginning of May (the time of wheat harvest in Palestine), is of the size and colour of a small apple, exceedingly ruddy, and of a most agreeable odour.*

Note 33.

The Septuagint has these two words. In the next verse, the name "Léauh" is supplied by the Septuagint and Syriac; and the former authority reads 12 845 for 125.

Note 34.

The additions made in this verse are from the Samaritan and Septuagint.

Note 35.

This word bears a reference to "judgment." "Is-sauchaur" signifies "there are wages," for "Yesh-sauchaur;" and "Zebhú-lún" expresses "consorting."

NOTE 36.

This name, with that immediately following, is supplied by the Septuagint.

Note 37.

The name signifies "he will add."

NOTE 38.

The Syriac gives the name here, as likewise the pronoun at the

^{*} Travels of the Abbé Mariti, vol. ii, p. 195.

beginning of verse 26. The name at the commencement of verse 29 is supplied by the Septuagint and Syriac.

Note 39.

St. Jerome understands the Hebrew לרבלי, literally, "at my foot," as signifying "since my coming;" but the interpretation given by Maimonides,* and supported by the Syriac, has been followed in the present Text as likewise in ch. xxxiii, 14.

Note 40.

The pronoun here, as well as the reading of the first clause, and the conjunction in the last, in this verse, is supplied by the Septuagint and Syriac; the latter authority gives the additional words in the penultimate clause.

Note 41.

This conjunction, with the pronoun at the end of the first ause of verse 34, is inserted from the Septuagint and Syriac.

Note 42.

The Septuagint read the pronoun in the plural; and the substitution, immediately after, of "Laubhaun" for "Yáakóbh" is made from the Syriac: the genuineness of this reading is confirmed by the sense of the context. As Laubhaun had just entered into the agreement to allow to Yáakóbh all that was spotted and patched among the flocks, it would be unreasonable to suppose that he would proceed to defraud him on the very conclusion of the bargain. But the sense does not rest upon mere conjecture; for, from verse 32, it is plain that Yáakóbh was to remove the spotted and patched on that very day, to which Laubhaun consents, verse 34; and this was accordingly done, verse 35. By the clause following, it would appear that Yáakóbh himself tended the flocks of his father-in-law, while he committed the care of his own property to his sons.

^{*} Mór. Nebhóch. P. i, cap. 28.

Note 43.

This passage, to the beginning of verse 37, is inserted from the Samaritan.*

Note 44.

The prevailing trees, in El-Jezíreh of Mesopotamia, are the sycamore, the silver-poplar, with the tamarisk and liquorice-plant, both of which are everywhere very abundant.

NOTE 45.

The word is understood in reference to the early spring cattle, as also the term "weakly" denotes the late lambs of the same year; those that were born at the termination of winter and the commencement of spring, being more valuable than those which were dropped at the fall of the year. According to the Rabbins, the first birth took place in Nísan, answering to the month of March, and the second in Tisrí, about our September. The sheep lambed twice in the year.

Note 46.

These two words are supplied from the Septuagint, which, with the Syriac, is followed for the remainder of the verse.

The camels, buffaloes, sheep, and goats, of Mesopotamia, are all of a superior kind; and the principal wealth of the people is derived from their vast flocks.

Note 47.

The name is supplied by the Syriac and Septuagint.

Note 48.

This passage has been explained in the following way :§

^{*} Clarke is in favour of its genuineness. See his Commentary.

[†] Chesney, Exped. to Euphrat. and Tigr. vol. i. (See also Ges. Thes.)

⁺ Ibid.

[§] Hieron. Quæst. Hebr. Augustin. Q. xcv. in Gen.

During the first year after the conclusion of the agreement, as related in ch. xxx, 31, &c., Laubhaun stood to his bargain with Yaakobh; but seeing him thrive exceedingly, he altered the terms of his contract as seemed best to suit his own interest, at the end of that year, and every subsequent half-year, when the young of the flocks were dropped; sometimes restricting the conditions to one sort of cattle, sometimes to another. And that the passage ought to be taken in this literal sense is rendered highly probable, from the circumstance being adverted to in the very same words in verse 41.

Note 49.

Both here, and at the beginning of verses 9 and 16, the Samaritan Text has "Yáhaweh," for "God," the reading of the Hebrew.

Note 50.

The Septuagint include in this expression both the sheep and the goats, and render it accordingly, "the buck-goats and the rams, that mounted upon the sheep and upon the she-goats." These interpreters observe the same distinction at verse 12.

Note 51.

These five words are supplied by the Septuagint: there appears to be a hiatus in the Hebrew Text, from the circumstance of the article being prefixed to the word "El." The words "to me," in the next clause, are given by the Septuagint and Syriac.

NOTE 52.

The Samaritan and Syriac supply this conjunction; the former, with the Septuagint, gives the particle "therefore" in the clause following. The end of the verse is from the Septuagint.

NOTE 53.

To eat money, i. e., to get money unlawfully or by pillage, is a common expression in the East.*

^{*} Layard's Nineveh, vol. i, p. 21, note.

Note 54.—Moving of a nomad encampment.

The Samaritan and Septuagint Texts are here followed.

The scene presented by a nomad encampment on the move, in the plains of Mesopotamia, is highly animated and picturesque. The task of getting ready the provisions and culinary utensils devolves upon the women; and this being accomplished after the evening meal, all is ready for the march. On the following morning, the plain appears to swarm with moving objects. Widespreading flocks of sheep and goats, accompanied by their keepers and many dogs, together with the spare and brood camels and their young, proceed onwards some two or three hours before the camp is in motion, extending to the right, to the left, and in front, as far as the eye can reach. Experienced guides, monnted on light camels, are placed in advance, and a certain number of the horsemen of the tribe, armed with their long tufted spears, serve as a guard, watching carefully in front, and scouring the plain on their fleet mares, to some distance beyond each flank. Riders urge their dromedaries with their short hooked sticks, and lead their high-bred steeds by the halter. Some of the shepherds bring up the rear of the flock, and these have generally in their bosoms one or two of the voungest lambs or kids covered by their cloaks.

Whilst this company advances slowly on, the camp is in the full bustle of striking tents and loading camels. These operations are the more tardy, as the women have to perform the task alone, receiving no assistance from the men. At length, the heavy baggage moved on. Long lines of asses and bullocks, laden with black tents, huge cauldrons, and variegated carpets; strings of camels bearing the aged and infirm, the women and children, tied on a heap of domestic furniture, with bags of grain, pots and pans, and fowls suspended in light baskets made of date-branches, move onwards in gradual succession; each group of camels being under the care of some Arabs on foot, who are employed in the proportion of one to two or three animals, which they guide in a

track a little on one side of those taken by the preceding, so that each may find pasture by the way. The women belonging to the poorest class, in the tribe, have merely an open seat on the top of a rolled tent, or of the bedding; and not unfrequently they have to carry a child or two, either on the lap, or in small baskets slung on the camel's side, their tiny heads thrust through the narrow opening, and balanced on the animal's back by kids or lambs tied on the opposite side: while thus seated, they are often employed in kneading and baking bread* for the coming halt. Others, again, walk, carrying their children upon their shoulders. The chief ladies, however, are accommodated with a species of pavilion, fastened upon the camel's back, in the centre of two enormous wings, which extend like those of a butterfly on each side of the animal, and are no less gaudy and variegated. These consist of a light frame-work, from sixteen to twenty feet in length, which is brought to a point at each end, the outer rods being joined by distended parchment. The whole machine, as well as the neck and body of the camel, is ornamented with tassels and fringes of worsted of every huc, and with strings of glass beads and shells.†

Note 55.—On the terauphim.

Hyde‡ remarks that, as the Hebrew w is always changed into n in the Chaldee, it is probable that the Hebrew "scrauphím" were called by Laubhaun and the Chaldeans "terauphím." The ancient Chaldeans made images of these angels; a Persian writer says, "the Seráphím are angels of figures or images," meaning, those to which images are made. They were constructed by astrologers, under certain constellations and favourable aspects of the heavens.§

^{*} The dough is kneaded upon one camel, and passed on to another which carries a small oven, upon which it is baked; and this is done during the progress of the march.

[†] Chesney, Exped. to Euphr. and Tigr. vol. i. Layard's Nineveh, vol. i.

[†] Rel. Vet. Persar. p. 270. § Aben 'Ezra, in Gen. xxxi.

These images were consulted in the belief that they gave oracular responses concerning things present and future; and one reason of Raukhel's carrying away her father's terauphim is supposed to have been, that Laubhaun might not, by consulting them, discover which way Yážkóbh had taken in his flight.

Note 56.

Namely, the Euphrates.

NOTE 57.

The Septuagint insert this word.

Note 58.

The Syriac reads, "what have I done unto thee?"

Note 59.

The Septuagint and Samaritan give the pronoun in the singular: but the Hebrew reading may be maintained on the supposition that the plural pronoun includes Yáakóbh's wives with himself; as they may reasonably be thought to have embraced his faith, and joined with him against their father.

NOTE 60.

The Septuagint give this clause, with the preceding. The same authority supplies the words "of thine," with the parenthesis following, and "his wife" at the end of the verse.

Note 61.

The Arabic words عُرَّ and عُرَّ denote a large round pannier placed one on each side of a camel, especially for women to ride in. It is a hamper, like a cradle, having a back, head, and sides like a great chair.

Note 62.

The name is inserted from the Syriac.

NOTE 63.

This conjunction is supplied by the Septuagint, Syriac, and Samaritan.

Note 64.—On the climate about Hauraun.

Mesopotamia, between 'Anah and Bális, or as far as 36° north latitude, is almost entirely a dead level. There is here and there, chiefly along the river, some cultivation, intermixed with good pasture-grounds; the latter affording a sufficiency of herbage,* except in summer, when the soil is burnt up by the sun: at this season the heat is very great, especially from mid-day till evening; but the nights are not oppressive. Lying near the borders of a mountainous country, the winters here are severe, and, towards the northern extremity of the district, they are attended by an abundance of rain, snow, and frost.†

About Hauraun, the inhabitants experience an extreme climate;‡ the thermometer being as high as 110° under a tent, in July, and 8° below zero in winter, with a continuance of snow for some weeks during the coldest part of the latter period. In the summer, and during the greater part of autumn, there is scarcely any rain in Upper Mesopotamia; but, during the remainder of the latter season, and till the snow is melted in the lower part of the neighbouring range of the Taurus, it falls abundantly.

Note 65.

This passage, as also that at the end of verse 44, is inserted from the Septuagint.

Note 66.

This name signifies "the heap of the testimony," in the

^{*} El Jezíreh is more esteemed than even 'Irâk 'Arabí, for the excellency of the pasture, and for the fertility of the soil. The product includes wheat, barley, and large quantities of fine wool and goat's hair.

[†] Rich's Kurdistán, vol. ii, p. 130. Chesney, Exped. Euphr. and Tigr. vol. i, p. 106.

[!] Humboldt.

Hebrew language; and the preceding has the same meaning in the Chaldee, which was spoken by Laubhaun.

NOTE 67.

The Septuagint Text is here followed.

Note 68.

The name signifies a "place of observation." This passage bears the appearance of having been originally a marginal note.

NOTE 69.

This clause is omitted by the Septuagint. It has likewise the appearance of being a marginal note.

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SECTION III.

RETURN OF YÁÄKÓBH, AND CONCLUSION OF THE HISTORY OF IŞ'ḤAUK.

And Yáặkóbh went on his way, and he lifted up his eyes, and saw the camp of God encamped; and the angels of God met him. And Yáặkóbh said, when he saw them, This [is] God's camp: and he called the name of that place Mákhanáïm.

And Yáặkóbh sent messengers before him unto Aésáu his brother, to the land of Sé'ir,³ to the country of Adhóm: and he commanded them, saying, Thus shall ye say unto my lord Aésáu, Thus saith thy slave Yáặkóbh, With Laubhaun have I sojourned and tarried until now; and I have acquired [possessions of] oxen, and asses, and⁴ flocks, and male-slaves and female-slaves; and I have sent to tell my lord Aésáu, that thy slave may find favour in thine eyes.

And the messengers returned unto Yaakobh, saying, We came unto thy brother Aésau; and moreover, lo,⁵ [he] goeth [forth] himself to meet thee, and four hundred men with him. And Yaakobh feared greatly, and was distressed:

and he divided the people that [was] with him, and the flocks, and the herds, and the camels, into two camps. And Yáakóbh said, If Aésáu my brother come upon the one camp and smite it, then shall the remaining camp escape. And Yáakóbh prayed and said, [Thou] God of my father Abh-rauhaum, and God of my father Is'hauk! YAHAWEH. who saidst unto me, Return to the land of thy fathers7 and to thy kindred; and I will do good by thee! I am unworthy of the least of all the mercies and of all the truth which thou hast done by thy servant; for with my staff I passed this Jordan, and now I am become two camps. Rescue me, I pray thee, from the hand of my brother, from the hand of Aésáu: for I fear him, lest he come and smite me, sas when the exterminating foe smiteth] the mother upon the children. But [as to] thee, thou hast said, I will assuredly do good by thee; and will make thy seed as the sand of the sea, which cannot be numbered for multitude. And he lodged there on that night.

And he took of that which came to his hand, and sent forth a present for Aésáu his brother: she-goats, two hundred, and bucks, twenty; ewes, two hundred, and rams, twenty; milch-camels with their foals, thirty; heifers, forty, and bullocks, ten; she-asses, twenty, and colts, ten. And he gave them into the hand of his servants, each drove by itself: and he said unto his servants, Pass on before me; and ye shall put a space between drove and drove. And he commanded the foremost, saying, When Aésáu my brother shall meet thee, and ask thee, saying, To whom [belongest] thou? and, Whither goest thou? and, To whom [belong] these that go[®] before thee? then thou

shalt say, [They belong] unto thy slave Yáakóbh: it [is] a present sent unto my lord Aésáu; and lo, he himself also cometh behind us. And he commanded the second also, and the third also, as likewise all that went after those droves, saying, After this manner shall ye speak unto Aésáu, when ye find him; and ye shall say, Lo also, thy slave Yáakóbh cometh behind us. For he said, I will propitiate him with the present that goeth before me, and, after that, I will see his face; peradventure he will receive me favourably. So the present passed on before him: but he lodged on that night in the camp.

And he arose on that night, and took his two wives, and his two female-slaves, and his eleven children, and made them pass over" the ford of Yábbok. And he took them, and made them pass over the valley, and passed over all12 that he had; and Yáakóbh was left alone. And [there] wrestled a man with him until the rising of the dawn: and when he saw that he prevailed not against him, he smote upon the joint of his thigh; and the joint of Yáakóbh's thigh was dislocated while he wrestled with him. And he said unto him,13 Let me go; for the dawn riscth: and he said, I will not let thee go, except thou bless me. And he said unto him, What [is] thy name? and he said, Yáakóbh: and he said unto him, Thy name shall no more be called Yáakóbh, but Israuël shall be thy name; for thou hast strove with God and with men," and hast prevailed. And Yáakóbh asked and said, Tell me, 15 I pray thee, thy name. And he said, Wherefore then askest thou after my name? and he blessed him there. And Yáakóbh called the name of that place Penú-ël:16 For [he said] I have seen God17 face to face, and my life is preserved. And the sun rose upon him as he passed over Penú-ël; and he halted upon his thigh.*

And Yáakóbh lifted up his eyes, and beheld, and lo, Aésáu his brother [was] coming, and with him four hundred men. And Yáakóbh divided the children to Léauh, and to Raukhél, and to the two female-slaves: and he put the two female-slaves and their children foremost, and Léauh and her children after, and Raukhél and Yóseph last. And he himself passed on before them; and prostrated himself to the earth seven times, till he drew near unto his brother.

And Aésáu ran to meet him, and embraced him, and fell upon his neck, and kissed him: 20 and they both21 wept. 22

And Aésáu lifted up his eyes, and beheld the women and the children: and he said, Who [are] these thou hast? And Yáakóbh said unto him, [These are] the children which God hath vouchsafed unto thy slave. And the female-slaves drew near, they and their children, and prostrated themselves; then next Léauh and her children drew near, and prostrated themselves; and lastly Raukhél and Yóseph drew near likewise, and prostrated themselves.

And Aésáu said unto Yáặkóbh, Who [were] all that host to thee, which I met? and Yáặkóbh said, That thy slave might find favour in the eyes of my lord. And Aésáu said, I have abundance: be it thine that thou hast, my brother. And Yáặkóbh said, Nay, I pray thee: if now I have found favour in thine eyes, then take my present at

^{*} Therefore the Beney Israuël will not eat the sinew of the ischia, 18 which [is] upon the joint of the thigh, unto this day: because he smote upon the joint of Yankobh's thigh, on the sinew of the ischia.

my hand; forasmuch as I have seen thy face as though I²¹ had seen the face of God, when thou wast well-pleased with me.²⁵ Accept, I pray thee, my blessing which I have²⁶ brought unto thee; because God hath been gracious unto me, and because I have all [that I need]. And he urged him; and he took [it].

And Aésáu said unto him, 2 Let us take up our tents and depart; and I will go before thee. And Yáṣkóbh said unto him, My lord knoweth that the children [are] tender; and the flocks and the herds are [many of them] with young, [and are chargeable] upon me; and, by overdriving them one day, all the flocks would die. Let now my lord pass on before his slave: and I will proceed gently, on account of the cattle that [is] before me, and on account of the children; till that I come unto my lord to Sé'ír. And Aésáu said, Let me then leave with thee [some] of the people that [is] with me. And Yáṣkóbh said, Wherefore [should] this [honour be done] unto me? let me find favour in the eyes of my lord. So Aésáu returned on that day on his way to Sé'ír.

And Yáakóbh removed to Súkkóth, and built him an house; and for his cattle he made sheds: therefore they call the name of that place Súkkóth.²⁸

And Yánkóbh came in peace²⁹ unto the city of Shechém,³⁰ which [is] in the land of Kená'an, when he came from Paddán-Araum; and encamped before the city. And he purchased the portion of ground where he had spread his tent, at the hand of the Běney Hamór Abh-í-Shechém, for an hundred kesítauhs;³¹ and he erected an altar there, and called it El-Álóhey-Israuël.³²

But Dinauh the daughter of Léauh, whom she had

borne unto Yáṇkóbh, went out to visit the daughters of the land: and Shechém the son of Ḥamór³³ the Ḥiwwee, prince of the land, saw her; and he took Dínauh, and lay with her, and violated her.³⁴ And his soul clave unto Dínauh the daughter of Yáṇkóbh: and he loved the maiden,³⁵ and spake kindly unto the maiden. And Shechém said unto Ḥamór his father, saying, Get me this damsel to wife.

Now Yankobh heard that the son of Hamor 16 had defiled Dinauh his daughter: but his sons were with his cattle in the field; and Yaakobh kept silence until they came. And Hamór the father of Shechém went forth unto Yáakóbh, to speak with him. The sons of Yáakóbh also came from the field when they heard [it]; and the men were vexed, and were very wroth.* And Hamór spake with them, saying, [As to] Shechém my son, his soul cleaveth unto your daughter: I pray you, give her to him to wife. And ally yourselves with us; your daughters give unto us, and our daughters take to your sons:38 and ye shall dwell with us, and the land shall be before you; dwell and trade in it, and get possessions in it. And Shechém said unto her father and unto her brethren, Let me find favour in your eyes, and whatsoever³⁹ ye shall say unto me I will give; demand of me never so much dowry and gift,* and I will give as ye shall say unto me; but give me this maiden to wife.

Then Shimajon and Léwi, Dinauh's brethren, the sons of Yaakobh, answered Shechem and Hamor his father with

^{*} Because he had done dishonour in Israuël, by lying with the daughter of Yáākóbh; for it may not so be done.

guile, and spake,* and said unto them, We cannot do this thing, to give our sister to a man that is uncircumcised; for that [were] a reproach unto us. Herein only will we consent unto you, and dwell among you; if ye will be as we [are], that every male of you be circumcised, even as we are circumcised: then will we give our daughters unto you, and take your daughters unto us for wives,⁴² and dwell with you; and we shall become one people. But if ye will not hearken unto us, to be circumcised; then we will take our daughter, and depart.

And their words were good in the eyes of Hamór, and in the eyes of Shechém his son: and the youth deferred not to do the thing, because he delighted in the daughter of Yáakóbh; and he [was] the most honourable of all his father's house. And Hamór and Shechém his son came unto the gate of their city, and spake unto the men of their city, saying, These men are peaceable with us: let them therefore dwell in the land, and trade in it; and the land, behold, [it is] wide on both hands before them; their daughters let us take to us for wives, and give our daughters unto them. Only herein will the men consent unto us to dwell with us, to become one people: in every male of us being circumcised, as they [are] circumcised. Their cattle, and their property, and all their beasts, [shall] they not [be] ours? only let us consent unto them, and they will dwell with us. And they hearkened unto Hamór and unto Shechém his son, [even] all that went forth to the gate of his city; and were circumcised, every male,

^{*} Because he had defiled Dinauh their sister.

all that went forth to the gate of his city. And it came to pass, on the third day, when they were sore, that the two sons of Yáškóbh, Shímšon and Léwi, Dinauh's brethren, took each his sword, and came upon the city boldly, and slew every male. Hamór also, and Shechém his son, they slew with the edge of the sword; and took Dinauh their sister out of Shechém's house, and went forth. Then the sons of Yáakóbh came upon the slain, and spoiled the city; because they had defiled Dinauh their sister. Their sheep also, and their oxen, and their asses, both what [was] in the city, and what [was] in the field, they took: and all their riches, and all their little ones, and their women, they captured; and spoiled both whatsoever [was] in the city, and whatsoever [was] in the houses." And Yaxkobh said unto Shima'on and unto Léwi, Ye have troubled me, in causing me to stink among the inhabitants of the land, among the Kená'anees and among the Perizzees: and, because I am weak in numbers, they will be gathered against me, and smite me; and I shall be destroyed, I and my house. And they said, Should they make our sister like an harlot?

And God said unto Yáakóbh, Arise, go up to Beyth-el, and dwell there: and make there an altar unto the God that appeared unto thee when thou fleddest from the face of Aésáu thy brother. And Yáakóbh said unto his house-hold, and to all that [were] with him, Remove ye the strange gods that [are] amongst you, and cleanse yourselves, and change your garments: and let us arise and go up to Beyth-el; and I will make there an altar unto the God that answered me in the day of my distress, and

[that] hath been with me and hath delivered me, in the way which I went. And they gave unto Yáakóbh all the strange gods that [were] in their hand, and the rings that [were] in their ears: and Yáakóbh hid them beneath the terebinth that [is] at Shechém, and destroyed them, unto this day. And Israuël decamped from Shechém: and [there] was a mighty panic upon the cities which [lay] round about them, that they pursued not after the Běney Israuël. So Yáakóbh came unto Lúz which [is] in the land of Kená'an; (the same [is] Beyth-el;) he, and all the people that [was] with him. And he built there an altar, and called the place El-Beyth-el.

And Debhórauh, a Ribhkauh's nurse, died, and was buried below Beyth-el under the oak: and Yaŭkobh called the name of it All'on-bauchúth.

And God appeared unto Yáặkóbh again in Lúz, 52 when he came from Paddán-Araum, and God blessed, him, and God said unto him, Thy name [is] Yáặkóbh; thy name shall no more be called Yáặkóbh, but Israuël shall be thy name: and he called his name Israuël. And God said unto him, I [am] God Almighty: fructify and multiply; a nation and an assembly of nations shall be of thee, and kings shall issue from thy loins. Moreover, the land which I have given unto Abh-rauhaum and unto Is'hauk, unto thee will I give it; unto thy seed also, after thee, will I give the land. And God⁵³ went up from him in the place where he spake with him. And Yáặkóbh erected a pillar in the place where God had spoken with

^{*} Because there [God and] the angels were revealed 60 unto him, when he fled from the face of Aésáu his brother.

him, a pillar of stone; and poured out a libation upon it, and poured oil thereon. And Yaakobh called the name of the place where God had spoken with him, Beyth-el.

And they⁵⁴ decamped from Beyth-el: and when [there] was yet a stage of country to come to Äphrauthauh, Raukhél brought forth, and had hard labour in her parturition. And it came to pass, while she laboured hard in her parturition, that the midwife said unto her, Fear not; for now also thou hast a son: and it came to pass, as her life went forth (for she died), that she called his name Ben-óní; but his father called him Bin-yaumín. And Raukhél died, and was buried in the way to Äphrauthauh (the same [is] Beyth-léhém); and Yaakóbh erected a pillar upon Raukhél's tomb: the same [is] the pillar of Raukhél's tomb, unto this day.

And Israuël decamped, and spread his tent beyond Mighdál-āédher. And it came to pass, while Israuël dwelt in that country, that Reúbhen went and lay with Bilhauh his father's concubine: and Israuël heard [it]; and it was evil in his eyes. so

Now the sons of Yaakobh were twelve: The sons of Léauh; the first-born of Yaakobh, Reubhen; then Shima'on, and Léwi, and Yehudhauh, and Is-sauchaur, and Zebhulun. And the sons of Raukhel; Yoseph, and Bin-yaumin. And the sons of Bilhauh, Raukhel's femaleslave; Daun, and Naphtauli. And the sons of Zilpauh, Léauh's female-slave; Gaudh, and Ausher. These [were] the sons of Yaakobh, that were born unto him in Paddán-Araum.

And Yaakobh came unto Is'hauk his father, to Mamra, to Kiryath-Arbas, (the same [is] Hébhro'n in the land of

Kená'an; where Abh-rauhaum and Iṣ'ḥauk had sojourned. And the days of Iṣ'ḥauk, which he lived, were an hundred and eighty years; and Iṣ'ḥauk expired and died, and was gathered unto his peoples, old, and satiated with days: and Aésáu and Yáākóbh his sons buried him, in the sepulchre which his father Abh-rauhaum had purchased.

Now these [are] the genealogies of Aésáu: Aésáu, the same [is] Ädhôm.

Aésáu took his wives of the daughters of Kená'an: 'Audhauh, daughter of Ail'on the Khittee; and Auhl-í-bhaumauh, 'a daughter of 'Anauh the son' of Sibha'on the Hiwwee; and Bausmáth, 'a daughter of Ishmau'-ël, the sister of Nebhauyoth. And 'Audhauh bare unto Aésáu, Älipház; and Bausmáth bare Re'ú-ël; and Auhl-í-bhaumauh bare Yeghúsh, and Yáalaum, and Koráh: these [were] the sons of Aésáu, that were born unto him in the land of Kená'an.

And Aésáu took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his property which he had gotten in the land of Kená'an; and Aésáu went forth from the land of Kená'an, because of Yáakóbh his brother: for their wealth was too abundant [for them] to dwell together; neither could the land of their sojournings support them, because of their cattle. So Aésáu dwelt in the mountain [country] of Sé'ir: Aésáu, the same [is] Ädhóm.

And these [are] the genealogies of Aésáu Abh-í-Ädhóm, in the mountain of Sé'ir.

These then⁶⁰ [are] the names of the sons of Aésáu: Alipház, the son of 'Audhauh wife of Aésáu; Re'ú-ël, the son of Bausmáth wife of Aésáu.—And the sons of

Älipház were: Teymaun, and Omaur, and Sephó, and Gáătaum, and Kenáz; and Timnáž was concubine to Alipház the son of Aésáu; and she bare unto Alipház, Amaulék. These [were] the sons of Audhauh wife of Aésáu.—And these [were] the sons of Re'ú-ël: Máḥáth, and Zéráḥ, and Shámmauh, and Mizzauh. These were the sons of Bausmáth wife of Aésáu.—And these were the sons of Auhl-í-bhaumauh, daughter of Anauh the son of Sibháon, Aésáu's wife: and she bare unto Aésáu, Yeghúsh, and Yáĕlaum, and Koráḥ.

These therefore [are] the chiefs of the Benev Aésáu.— The sons of Alipház, Aésáu's first-born: the chief of Teymaun, the chief of Omaur, the chief of Sephó, the chief of Kenáz,s the chief of Gáataum, the chief of 'Amaulék; these [are] the chiefs of Alipház in the land of Ädhóm. These [are] the sons of 'Audhauh.-And these [are] the sons of Re'ú-ël the son of Aésáu: the chief of Náháth, the chief of Zéráh, the chief of Shámmauh, the chief of Mizzauh; these [are] the chiefs of Re'ú-ël in the land of Adhóm. These [are] the sons of Bausmáth wife of Aésáu.—And these [are] the sons of Auhl-í-bhaumauh wife of Aésau: the chief of Yeghush, the chief of Yaulaum, the chief of Koráh; these [are] the chiefs of Auhl-ibhaumauh, daughter of 'Anauh, Aésáu's wife.-These [are] the Beney Aésáu, and these [are] their chiefs: Aésáu,67 the same [is] Ädhóm.

Now these [were] the sons of Sé'ir the Khóree, the inhabitants of the land: Lótaun, and Shóbhaul, and Sibhaon, and 'Anauh, and Dish'on, and Aşer, and Dishaun; these [are] the chiefs of the Khórecs the Beney Sé'ir, in the land of Adhóm.—And the sons of

Lótaun were: Khórí, and Heymaun; and Lótaun's sister [was] Timnáä.—And these [were] the sons of Shóbhaul: 'Alwaun, '11 and Maunáháth, and 'Eybhaul, and '22 Shephó, and Onaum.—And these [were] the sons of Sibháon: both Ayyauh, '12 and 'Anauh; (that [was] 'Anauh who found the hot-springs' in the wilderness, while he fed the asses of Sibháon his father;) and Auhl-í-bhaumauh [was] daughter of 'Anauh. '15—And these [were] the sons of 'Anauh: Dísh'on.—And these [were] the sons of Dísh'on: Hemd'aun, and Ashb'aun, and Ithr'aun, and Keraun.—And these [were] the sons of Díshaun; 'Ows, and Araun.

These therefore [are] the chiefs of the Khórces: the chief of Lóṭaun, the chief of Shóbhaul, the chief of Ṣibhaon, the chief of 'Anauh, the chief of Dishon, the chief of Aṣer, the chief of Dishaun; these [are] the chiefs of the Khórces by their chiefdoms of the land of Se'ir.*

^{*} And these [were] the kings that reigned in the land of Ädhóm, before [there] reigned a king over the Běney Israuël. [There] reigned therefore in Ädhóm—

Béláğ-ben-Be'ór; sa and the name of his city [was] Dí-nchaubhaub. Aud Béláğ died; and in his stead reigned—

Yóbhaubh-ben-Zéráh of Bauṣrauh.⁹⁹ And Yóbhaubh died; and in his stead reigned—

Húshaum of the land of the Teymaunces. And Húshaum died; and in his stead reigned-

Hadhádh-ben-Bedhádh, that smote Midhyaun in the field of Mó-aubh; and the name of his city [was] 'Awith. 100 And Hadhádh died; and in his stead reigned—

Sámlauh of Masrékauh. And Sámlauh died; and in his stead reigned—
Shauúl of Rehóbhóth on the river. 101 And Shauúl died; and in his stead reigned—

Now these [are] the names of the chiefs of Aésáu, after their families, after their places, by their names: the chief of Timnau',104 the chief of 'Alwauh, the chief of Yethéth, the chief of Auhl-i-bhaumauh, the chief of Alauh, the chief of Pin'on, the chief of Kenáz, the chief of Teymaun, the chief of Mibhṣaur, the chief of Mághd-i-ël, the chief of 'Ir'aum; these [are] the chiefs of Adhóm after their dwellings in the land of their possession; the same [is] Aésáu Abh-i-Adhóm. 105

And Yaakobh dwelt in the land of his father's sojournings, in the land of Kena'an.

Ba'al-Ḥaunaun-ben-'Achbor. And Ba'al-Ḥaunaun-ben-'Achbor died; and in his stead reigned—

Hadhadh; 102 and the name of his city [was] Pau'ú, and his wife's name [was] Meheytábh-el, daughter of Matredh the son 103 of Mey-zauhaubh.

NOTES.

Note 1.

This clause is supplied by the Septuagint, Editio Grabii.

NOTE 2.

The word signifies the "two camps." Near this place, a city of the tribe of Gaudh, of the same name, was afterwards built: it was situated between Gilăaudh and the Wádí of Yábbok, now Zerká.

Note 3.

That is, the plain adjoining the mountains of Sé'ír. See Note 68 of this Section.

Note 4.

The conjunction is given by the Septuagint and Samaritan. The former supplies the name "Aésáu," with the four words following.

NOTE 5.

This word is inserted from the Syriac and Septuagint: the latter gives the next pronoun.

Note 6.

These two words are inserted from the Syriac, which, with the Septuagint, gives the name "Yaakobh" at the commencement of the verse.

NOTE 7.

The Syriac Text is followed here, and in the first clause of this verse.

Note 8.

The Samaritan supplies the article.

NOTE 9.

These two words are inserted from the Septuagint. On the same authority, the words "and sent forth" occur in the last clause of verse 13, and the pronoun "them" appears in the first clause of verse 16.

Note 10.

This particle, as well as the preceding conjunction, is supplied from the Samaritan. The demonstrative pronoun in the same clause is given by the Septuagint. The Syriac reads the word "cometh," at the end of verse 18; in verse 20, it is given by the Septuagint and Samaritan.

NOTE 11.

The Syriac Text is here followed. Yábbok is considered to be the Wádí Zerká, lying about latitude 32° 20'; longitude 36°. It takes its rise in the mountains of Gilaudh, and falls into the Jordan to the south of the Lake of Gennesareth. Burckhardt mentions it as "a small river, which empties itself into the Jordan about one hour and a half to the south-west of the spot where it issues from the mountain." Its banks are overgrown with Defle.* The southern side of the Wádí, by which he ascended, he describes as a mountain with a steep acclivity, from the summit of which he had a fine view over the valley below.†

Note 12.

This word is supplied by the Syriac, Septuagint, and Samaritan.

NOTE 13.

The pronoun is here supplied both by the Syriac and Septuagint, as likewise in the first clause of verse 28; in the third, four words are added on the latter authority.

^{*} Solanum furiosum.

⁺ Travels in Syria, p. 252, 347.

NOTE 14.

The Syriac reads, "thou hast strove with the Angel, even with the Man:" which agrees with Hos. xii, 4. The name "Israuël," for "Isreh-el," signifies one who "striveth with God." Patrick, although holding a different opinion himself, allows that many of the Christian Fathers understood this "man" to be the "Eternal Word."*

Note 15.

The pronoun is supplied by the Septuagint, which, with the Syriac, gives the demonstrative in the first clause of verse 30.

Note 16.

The Samaritan has "Penú-ël;"† which signifies the "face of God." This place was situated near the ford of Yábbok, and on the north of that stream, about forty miles from Jerusalem. In after ages, the Israëlites built a city here, which was given to the tribe of Gaudh.

NOTE 17.

The Syriac reads "the Angel," for "God;" as does likewise the Targúm of Onkelos.

Note 18.

According to the Rabbins, he that ate of it was to be beaten.‡ This sinew is, in the Amháric language, termed "Shúlada," and it is prohibited and held unlawful to be eaten in Shoa, more especially to the members of the royal blood. Considered as highly unclean, it ranks with the carrion carcass; and the universal belief prevails, that the touch of the unholy morsel would infallibly be followed by the loss of the offending teeth, as a direct proof of the just indignation of Heaven.§

^{*} Patrick's Commentary. Compare Note 55 to Section ii. of Part ii.

[†] Compare the form "Bethú-ël." Josephus (Ant. i, 19) writes it Φανουήλ.

[‡] Selden, De Syncdr. lib. ii, p. 552. Hottinger, De Leg. Hebr. sect. iii. Vorstius in Pirke Elieser, p. 221.

[§] Harris' Highlands of Æthiopia, vol. iii, p 147.

NOTE 19.

The Septuagint supply this word, as likewise "his brother" in verse 1, and the name "Yáakóbh" following.

NOTE 20.

This word is furnished, in the Hebrew Text, (as fourteen other words in the Bible are,) with four unusual points over it; denoting, as the Rabbins think, some remarkable peculiarity; and, according to some, the sincerity of Aésáu's reconciliation with his brother. The frankness of his natural disposition is, indeed, strikingly portrayed in the Sacred narrative; nor is there anything in Scripture to lead us to think meanly of his character, or to imagine that he was a bad man;* although not chosen, as was Yáākóbh, for the extraordinary purposes of Divine Providence.

NOTE 21.

This word is supplied by the Septuagint; and the name at the beginning of the next verse, by the Septuagint and Syriac: in the penultimate clause, the Syriac has been followed.

NOTE 22.

That the reader may not form wrong conceptions of the Eastern character, it should be observed, that weeping is not regarded there as an evidence of an effeminate disposition, or as inconsistent with even a heroic mind. In a physical point of view, the strong and convulsive action of the heart has the effect of producing loud sobbings and tears. But amongst us, the demonstration of vivid feelings is disallowed by the reserve of the national temperament, and the restraint imposed by society, manners, and education.

^{*} See Mart. Bucer, Commentar. in Epist. Rom.; and the Commentaries of Clarke and Patrick.

NOTE 23.

This clause is adapted to the Syriac, with the Septuagint. The former authority is adhered to in the first clause of verse 8, and the latter in the last.

Note 24.

The Samaritan has the pronoun. In the same clause, the Syriae reads "the Angel," for "God." The Targúm of Onkelos has "[angelic] princes."

Note 25.

Yánkóbh could not be certain that he had found favour with Aésáu, unless the present had been received; for to accept a present from an inferior was a customary pledge of friendship, but to return it implied an unfriendly disposition: and it is the same in Eastern countries to this day.

Note 26.

This is the reading of the Samaritan, Syriae, and Septuagint.

NOTE 27.

In this clause, the Syriac has been followed. The same authority supplies the name "Yáakóbh" in verses 13 and 15, the pronoun at the end of the latter, and the demonstrative at the end of verse 17.

NOTE 28.

"Súkkóth" signifies "sheds;" this place was on the east of Jordan, between the Wádí of Yábbok and that river, about forty miles from Jerusalem, and consequently near Penú-ël. A city was afterwards built on its site, and assigned to the tribe of Gaudh. Jerome says* that Súkkóth was in the district of Scythopolis; and the Jews tell us that the name of "Dar'alah" was sometime afterwards applied to it.

^{*} Quæst, Heb. ad loc.

NOTE 29.

This is the reading of the Samaritan, the Chaldee, and the Arabic; Coverdale and Matthews understand the word in this sense, and it is approved of by Patrick and Clarke. It would appear that, having rested some time at Súkkóth, in order to repose his flocks after their long march from Mcsopotamia, Yáṇkóbh reached the city of Shechém without any mishap whatsoever, with his wives and children, his dependents, and his numerous flocks and herds.

Note 30.

Shechém is called, in Acts vii, 16, "Sychem," and in John iv, 5, "Sychar;" in the Arabic, it is called "Nablús," the name it retains to the present day. It was situated in a narrow valley abounding with springs, between mounts 'Eybhaul and Gerizzím, having the former on the north, and the latter on the south; ten miles from Shíloh, and thirty-four from Jerusalem. It became the capital of Samaria, after the ruin of the city of that name, and was called by the Greeks and Romans Neapolis, whence its present name, Nablús. It is a populous and flourishing place, and the environs, which bear the marks of opulence and industry, are adorned with small gardens that skirt the banks of the stream by which the valley is watered.

Note 31.

The word "kesítauh" has been thought by some to signify a "lamb," though upon what ground is not apparent; and thence they have concluded that it designated a coin having the image of a lamb stamped upon it. But, although the ancient Versions, and some Rabbinical authors, favour this idea,* there appears better

^{*} Herodotus (i, 93) attributes to the Lydians the art of coining money; and Servius Tullius made copper coin, bearing the figure of a sheep, pecus, whence the name of pecunia (Plin. liii, 3.)

reason to believe that the kesítauh was a certain weight* of silver, probably equal to ten or fifteen shékéls, or more;† for, if the cave of Machpélauh, with the ground in which it was enclosed, was worth four hundred shékéls, it is likely that a much larger sum was paid for a productive tract, which, in all probability, was sufficient for the support of the patriarch's numerous cattle, and for the production of grain besides, for the consumption of the camp.

NOTE 32.

That is, "God, the God of Israuël." The Septuagint read, "and called upon the God of Israuël."

Note 33.

The name of this chief, signifying a "he-ass," is held to be honourable in the East. Thus, Merwán, the last Khalífeh of the race of Úmeyyeh, was surnamed "El-Himár," "the he-ass," and "the ass of Mesopotamia," because he had long held the government of that province.‡

Note 34.

The name is supplied by the Syriac.

Both the Targums understand that she was violently ravished. It appears that this event occurred some ten or twelve years after

^{*} The verbal root, though inusited, would appear, from the analogy of the

Arabic, to have bad the meaning of "weighing." Comp. ëmed, iv., justitiam excreuit; v., distribuerunt rem æqualiter inter sese; Kâm. Jâuh. ap. Freyt.

justitia, quantitas justa; Kâm. Jáuh. trutina, statera; Kâm. nomen ponderis; Avicenn. canon, p. 268, ap. Freyt.

[†] Its relation to the shekel would seem to be analogous to that of the pound with respect to the shilling, the current silver coin.

[‡] D'Herbelot (Biblioth. Orient.) observes that the asses of Mesopotamia are very powerful, and of such high courage, that they are used for the purposes of war, and have given rise to the play of words in the following Arabic proverb: "Himár cl-harb lá yehreb;" "the he-ass for the fight will not take to flight."

Yáakóbh's return into Palestine: for Dínauh was not much older than Yóseph, and now we must suppose her at least fourteen years of age. The sanguinary vengeance which her brothers took on the Sichemites, likewise shews as much, for they must have been grown men: whereas, when Yáakóbh returned to Kená'an, the eldest of them was but a stripling, fourteen years old.*

Note 35.

It is observable that the Septuagint render κυγι, which simply means a "young girl," by πάρθενος; and that, after she had suffered ravishment, and could no longer be called a virgin. It would appear from this, that πάρθενος did no more strictly imply virginity than did που, quoted in Matt. (i, 23) out of Isa. (vii, 14); or than did the word "woman" in that passage of Jer. (xxxi, 22): "a woman shall encompass a man;" which is generally taken as a prediction of the birth of Christ of a virginmother. Such verbal niceties seem unnecessary in the interpretation of Scripture.

NOTE 36.

These three words are inserted from the Septuagint.

Note 37.

This passage, with the clause from verse 13, has the appearance of being a marginal note.

Note 38.

The Septuagint is here followed.

Note 39.

The Syriac here read "all that," &c.

Nоте 40.

Patrick distinguishes the "dowry" as a present made to the

^{*} Patrick's Commentary.

parents, and the "gift" as one made to the kindred, of the damsel. Among the Arabs of Palestine, a young man who would marry must purchase his wife; and fathers are never so happy as when they have many daughters. They form part of the riches of a house. Accordingly, when a young man would treat with a person whose daughter he is inclined to marry, he says to him, "Will you give me your daughter for fifty sheep, for six camels, or for a dozen cows?" &c. If he is not rich enough to make such offers, the father will propose giving her to him for a mare, or a young colt; considering, in the offer, the merit of the young woman, the rank of her family, and the circumstances of him who desires to marry her.*

Note 41.

These words are inserted, by the Septuagint, at the beginning of verse 14. The demonstrative pronoun at the end of verse 12 is supplied by the Septuagint and Syriac.

NOTE 42.

These two words, with the first additional clause in verse 15, are supplied from the Septuagint. The Syriac gives the clause at the end of verse 15. The eighteenth verse follows the reading of the Samaritan.

Note 43.

These two words are inserted from the Syriac. The conjunctive particle, at the beginning of the next verse, (as likewise in that of verse 28,) is supplied by the Septuagint, Syriac, and Samaritan; and the name, at the end, is given by the Syriac and Septuagint.

Note 44.

In these two clauses, the Septuagint has been followed, with the Syriac: the latter Version has retained the first, while the

^{*} De la Roque, Voyage dans la Palestine, p. 222.

Hebrew appears to have lost it, and kept only the last; the Septuagint has both.

NOTE 45.

The plural, which is the Septuagint reading, here appears used in an indefinite sense, of which there are examples in Scripture; compare Lu. xii, 20.

Note 46.

The Syriac has "the sons of his house." The addition, near the end of verse 3, and the last two clauses of verse 4, are from the Septuagint.

NOTE 47.

Besides the ear-rings which were used as mere ornaments, there were others which partook of the nature of amulets, or for some superstitious purpose bore the effigy of some god, or other magical device. Maimonides* mentions such talismanic rings, which were of an unlawful character, as, likewise, vessels marked with the image of the sun, the moon, or a dragon, which were symbols of divinity among the heathen.†

Patrick supposes that Raukhél confessed, on this occasion, that she had taken her father's terauphím. Yáākóbh appears also to have suspected, if he did not positively know, that there were other idols of the same kind among the followers of both sexes who had accompanied him from Mesopotamia;‡ and they might have taken some in the sacking of Shechém.

NOTE 48.

Literally, "a panic of God"; compare ch. xxiii, 6; xxx, 8. In the end of the verse, the Septuagint Text has been followed.

Note 49.

This name signifies, "God of Beyth-el," or, of "the house of God."

^{*} De Idolol. cap. 7.

[†] Patrick's Commentary.

[‡] Ch. xxxii, 5.

Note 50.

The noun having the article, and the verb being in the plural, appear to warrant this rendering. The name following is supplied by the Septuagint and Syriac.

Note 51.

This word signifies a "bee." Gesenius* remarks that the German name "Emma" (i. e. Emme, Imme) has the same meaning.

The name "Yáặkóbh," in the same verse, is supplied by the Septuagint. "All'on-bauchúth" signifies "the oak of weeping." Patrick supposes that Yáặkóbh had been at his father's house, before this time; that, Ribhkauh being dead, Debhórauh was desirous to live with his wives, who were her country women; and that her death is here mentioned, to account for the name by which this oak was known in after-times.

Note 52.

The name is supplied by the Septuagint, which, with the Samaritan, gives the word "God" in the last clause of the verse.

Note 53.

Onkelos here reads, "the glory of YÁHAWEH." The word "God," in the next verse, is given by the Septuagint.

Note 54.

The Septuagint here read "Yáakóbh," and insert verse 21.

NOTE 55.

That is, "son of the right-hand." The Samaritan reads "Bin-yaumúm," "son of days," i. e. "of old age." "Ben-óní" significs "son of my sorrow."

* Hebrew Thesaurus.

NOTE 56.

Both this name and the preceding appear to carry an allusion to the "fertility" of the district.

Note 57.

The name is supplied by the Syriac.

At no great distance from David's well, near Beyth-léhém, is the "tomb of Raukhél," at present a small mosque covered by a dome.* Jews, Christians, and Múslims, unite in identifying the spot with that in which Raukhél was buried. Although the original monument no longer exists, it is not likely that its position would be forgotten by the Jews, after their settlement in the land. It is mentioned by Jerome, and has been noticed by many travellers in subsequent times.

Note 58.

This name signifies "the tower of the flock,"† by which we may understand a place built by the shepherds near to some well, for the convenience of watering their flocks, and keeping watch over them by night. It is supposed that this tower was about a mile from Beyth-léhém, and was the place where the angels appeared to the shepherds.‡ The Targúm of Jonathan says: "It is the place in which the King Messiah shall be manifested in the end of days."

NOTE 59.

The Septuagint here read: καὶ πονηρον ἐφάνη ἐναντίον αὐτοῦ. In the Hebrew Text, a break is left, opposite to which there is a Masoretic note intimating that there exists a hiatus in the verse: probably the words וירע בעינו originally existed in the Text.

^{*} Wilson's Lands of the Bible, vol. i, p. 401.

[†] See Mic. iv, 8.

[‡] Lu. ii, 8-16. Clarke's Commentary.

Note 60.

The conjunction is here given by the Syriac, Septuagint, and Samaritan.

Note 61.

This clause is supplied by the Septuagint and Syriac. The former authority likewise gives the second clause of the next verse, and the latter the last of verse 30.

NOTE 62.

It is generally allowed that the death of Is'hauk is recorded out of its chronological order (as several of the transactions mentioned in the succeeding chapters, especially chh. xxxvii and xxxviii, must have happened during his lifetime), that the history of Yóseph might not be disturbed. It is supposed that he lived at least twelve years after Yóseph was sold into Egypt.*

Note 63.—On the origin of the Saracens.

The name is here supplied by the Syriac.

These genealogies are here set down to shew, as Patrick remarks, how effectually his father's blessing† was accomplished, and, according to Maimonides,‡ to prevent any of the other tribes of Aésáu§ being involved in the extermination of 'Amaulék, a mixed race, who took their origin from Alípház by Timnáa, sister of Lótaun the Khóree, one of the aboriginal inhabitants of Sé'ír (verses 12, 22), and who were, by a Divine decree, to be destroyed, for the opposition which they impiously made to the Israelites on their coming out of Egypt. ||

From the parallel instances afforded by the collective tribes of Haughaur and of Ketúrauh, it would be anticipated that a similar national distinction obtained among the posterity of Aésáu.

^{*} Clarke's Commentary.

[‡] Mór. Nebhóch. Part iii, cap. 50.

^{||} See Ex. xvii, 8-16.

[†] Ch. xxvii, 39.

[§] Comp. Deut. xxiii, 7.

Forster* advocates the opinion that the Edomites were generically known by the designation of "Saracens," from "Saurauh" the wife of Abh-rauhaum; and that this name was the national appellative of Saurauh's lineal descendants through Aésáu. This he endeavours to prove on the following grounds:-1. That "Saurauh" and "Saraca," like their derivatives "Saraceni" and "Saritæ," are one and the same name;† 2. That, in the fifth Book of Maccabees, which is ascribed to the first century of our era, the midland parts of northern Arabia, in which Ptolemy and others have placed the Saracens, are spoken of by the name of "the country of Sarah;" 3. That, in the same Book, the southern quarter of Judea, adjoining the Saracena of Ptolemy, and denominated *Idumæa*, from the Edomites into whose hands it had passed after the Babylonish captivity, is also alluded to as identical with "the mountains of Sarah;" 1 4. That Ptolemy's Saracena, which adjoined these "mountains of Sarah," is the same with the land of 'Amaulék,|| the primitive seat of the

^{*} Geogr. of Arab. vol. ii. See Asseman in Raheb. Chron. Orient. p. 233.

[†] The Saraca and Saritæ of Ptolemy lie immediately south of Mount Climax and of his Massonitæ, or between the Ishmaëlite tribe of Massau and the Sapharitæ, in the direction of Sabe Regia or Sanña. In D'Anville's map of Arabia, this district is named "Al Saruat," or "the country of Sarah," and its chief town, "Ayal Sarah," "the people of Sarah; and lies south of the Bení Yam or the Massonitæ, and west-south-west of the mountain country or Jibâl, between Jeyzân, on the coast of Yemen, and Sanña.—Forster.

[†] See Dean Cotton's version of "the five books of Maccabees" (8vo. Oxford, 1832), Book v, ch. x, 1; xiv, 4; xxi, 29; xxix, 19; xxxv, 3. The Wadi Ghúweyr divides the district of Jibâl from that of Jchel Shirâh (8), which continues, in a southerly direction, towards the 'Akabah. These are the mountains of Sé'ir.—Burckhardt's Syria, p. 410.

[§] The region of Saracena, as described by Ptolemy, lay along the southern confines of Judea to the border of Egypt, including the western portion of the peninsula of Sinaï. This description establishes its juxtaposition with Idumea, which was, in fact, a continuance of Saracena.—Forster.

^{||} See Ex. xvii, 1, 8; Nu. xiii, 29; xiv, 25, 45; 1 Sa. xxvii, 8, 10; xxx, 1.

Amalekites and their subordinate Edomite tribes;* 5. That the classical boundaries of the Saracens, and the Scriptural boundaries of the Amalekites, in their largest sense, are identical, extending, along the same parallel of latitude, across the neck of the peninsula from the Nile to the Euphrates;† 6. That the early Mús-

† D'Anville (Géographie Ancienne, tom. ii, p. 231) notices the expression of Procopius, who speaks of Roman Saracens and Persian Saracens, as implying their occupation of the whole breadth of the peninsula.

Marcian, in his Periplus, says that the line of country behind (or south of Arabia Petræa and Arabia Deserta, and which forms the neck of Arabia Felix, was peopled, in his day, by the tribes denominated Saracens, who were distinguished from each other by various names, and possessed a great extent of desert country; bordering, at once, on Arabia Petræa, on Arabia Deserta, on Palestine, and on Persia. Compare 1 Sa. xv, 7; where the boundaries of the Amalekites are defined between Shúr and Khawilauh; in other words, from the banks of the Nile to the Euphrates. In Gen. xxxvi, 37, Rehóbhoth is also mentioned as a landmark of the kingdom of Adhóm eastward, bordering on the Euphrates.

The Saraceus, in the age of Ptolemy, appear to have stretched quite across the neck of the Arabian peninsula; partly in an inner line behind the Nabathæans and partly interspersed with the Ishmaëlite tribes. And, as they also extended southward to the hills and coasts of Yemen, their geographical positions explain the statements of the classic writers, that the ancient Idumeans commanded the navigation of the Erythrean Sea (or Sea of Adhóm), in its largest sense, including the Arabian and Persian Gulfs, with the intervening part of the Indian Ocean.

^{*&#}x27;Amaulck, "the first of the nations," gave name to the whole race of Aésau, as Midhyaun did to that of Ketúrauh; the dominant tribe, in either case, acting as a centre of union to the subordinate. That, by the generic name of "Saracens," Ptolemy understood all the Edomite tribes, may reasonably be inferred from the circumstance of his having passed over nearly all the Edomite names of tribes actually existing in the country of the Saracens, in contrast with his full catalogue of the tribes descended from Ishmau'-ël and Ketúrauh. Thus, his Saracens of the Egyptian border are the tribe of 'Amaulck, and its dependents; his inland Saracens are the Edomite tribes of Re'ú-ël, Kenáz, and Shánmauh, or the Rawalla, the Aéneyzeh, and the Bení Shammar; whilst his Thamuditæ, of the Arabian Gulf, and his Thamudeni, east of Bilád Shammar, are independently proved Saracens, and consequently Edomites, by a record of the Eastern empire, in which the Arah auxiliaries enrolled in the armies of Justinian, three hundred in number, are styled "Saracen horsemen of the tribe of Thamúd" (Gibb. Decl. and Fall).—Forster.

lim Saracens were termed "Amalekites" by the Greeks,* who, in their ignorance of the interior of the peninsula, identified the Arab invaders, generally, with the tribes bordering on the frontier of the Eastern Empire, from Egypt to the Euphrates; 7. That the names of the sons of Aésáu are still legible on this whole tract of country, being preserved in the national denominations of the great Arab tribes which people it at the present day.

NOTE 64.

This name signifies "tent of the high place." This person can hardly be supposed to have been the same with Yehúdhíth, mentioned in ch. xxvi, 34; although 'Audhauh seems to be there designated under the nearly synonymous name of "Bausmáth;" the former signifying "beauty" or "adornment," and the latter, "sweet-scented." The name "Ail'on" means an "oak."

Note 65.

The Samaritan, Septuagint, and Syriac, agree in reading "son;" and both Houbigant and Kennicott contend for the genuineness of this reading.

NOTE 66.

The Samaritan reads "Máḥaláth" for "Bausmáth," both here, and at verses 4, 10, 13, and 17. Her name was probably changed, from "Máḥaláth" (ch. xxviii, 9), which signifies "sickly," to "Bausmáth," "aromatic," or "fragrant," in consequence of a remarkable improvement in her health;† and the daughter of Ail'on may then have received the name of "'Audhauh," in order to distinguish between the two.

We find Edomite tribes seated, at the same time, on the coast of the Persian Gulf, and along the shores of the Arabian Sea; their wide-spread settlements enabling this great commercial people to establish ports, and maintain inland communications, in every part of the peninsula.—Forster.

^{* &}quot;The desert-sprung Amalek hath arisen, smiting us, the people of Christ."—Quoted from Theophanes, by Gibb. Decl. and Fall.

[†]Patri ck's Commentary.

NOTE 67.

This passage follows the Septuagint Text: the Samaritan seems to be the same in sense.

Note 68.

The mountainous land of Sé'ir was situated south and east of the Dead Sea, forming a continuation of the eastern Syrian chain of mountains beginning with Anti-Libanus and extending from thence to the eastern gulf of the Red Sea. It is comprehended under the modern names of Jibâl and Shirâh, mentioned by Burckhardt.*

From ch. xxxii, 3, it would appear that Aésáu had previously no possessions in the mountainous parts of Sé'ir, but merely occupied the plain, the "field" or champagne land, while the rest of his territory was in Kená'an. But, on the occasion of his migrating altogether into Sé'ir, he dispossessed the native mountain tribes, and took the whole of their country.†

NOTE 69.

The conjunctive particle is supplied by the Samaritan, Septuagint, and Syriac.

NOTE 70.

The election of a king of Adhóm from the tribe of Teymaun, which had already given name to a portion of the land,‡ marks the early and high consideration held by Teymaun among the Edomite tribes. Its rank and power continued to increase, until Teymaun became the designation of the whole land, from Mount Sé'ír to the extremity of the peninsula of Sínaï.§ Bausraulı itself

^{*} Travels in Syria.

[†] De. ii, 12, 22.

[#] Gen. xxxvi, 34.

[§] Jer. xlix, 7. That this was the extent of the land of the Teymaunees, may be inferred from verse 21, where, in the prophecy of the ruin of Ädhóm or Teymaun, it is said, "the noise thereof was heard at the Red Sca;" and from Ilab. iii, 3, where God is described as coming "from Teymaun and Mount

is spoken of as the capital of Teymaun,* while elsewhere described as the metropolis of Adhóm.†

NOTE 71.

This tribe is identified by Forster‡ with the Bení Ammar, at the northern head of the Jebel Shirâh (Mount Sé'ír); and recovered, more conspicuously, among the Saritæ or Saracens in the neighbourhood of Sánặá, at the southern extremity of the peninsula, in the ancient Homerites, whose kingdom was founded upon the ruins of the Yaukṭaunee Empire of the Sabeans:—1. From the names of localities, ancient and modern, in this part of Yemen; the kingdom of the Homerites extending southward, from the metropolis Mariaba (or Mârib) to the sea, and including the whole coast from 'Aden to Ḥazramáut; § 2. The near neighbourhood of other Edomite tribes; || 3. The Arab tradition respecting the origin of the Homerites, that they were not aboriginals of Yemen, but a race of invaders from the north, who,

Paur'aun:" from which it would appear, that Teymaun embraced the peninsula of Sinaï, generally, including [the latitude of the present Jebel Serbal (Paur'aun) west of Sinaï, to the eastern head of the Red Sea; this latter site being his inheritance by birthright, as the eldest of the sons of 'Audhauh daughter of Ail'on the Khittee, whose name is thought to have been perpetuated in the classic Ælana and Ælanitic Gulf.

^{*} Am. i, 12. Eusebius and Jerome (Loc. Hebr.) notice *Thaiman* as a place of the Gebalene, in Arabia Deserta, a few miles from Petra; and say there was a Roman garrison there.

[†] Isa. lxiii. 1.

[‡] Geogr. of Arabia, vol. ii.

[§] In Niebuhr's map of Yemen, we meet with "Nakhil Homar" as the name of a range of hills, and "Omera," as that of an adjoining town, in the Bilâd 'Aden; Homar and Omera being names alike derived from the Homerites, or tribe of Ómaur.—Forster.

^{||} Adjoining the district of Al Saruat inhabited by the Saritæ of Ptolemy, or "people of Sarah," west-north-west of the kingdom of the Homerites, the town of Katam, or Gatam, still preserves the name of one of the brothers of Ómaur. Further north, in the vicinity of Mekkeh, two more brothers, Kenáz and Koráh, have, apparently, bestowed their names on the country or its inhabitants. In the

cutering the country at a comparatively recent period, overthrew the ancient kingdom of the Sabeans.*

NOTE 72.

This, as well as the preceding conjunction, is supplied by the Samaritan and Syriac.

The next name, "Sephó," apparently recurs in the Sophanitæ of Ptolemy or Bení Sefyân of Burckhardt; a tribe seated in the Hâshid-ú-Bekíl, in the province of Yemen. Niebuhr† describes the district of Sefyân as occupying an extensive plain between mountains.

Note 73.

It is supposed that this name occurs in a softened form in that of "Athaum,"‡ the wilderness surrounding the head of the Gulf of Es-Súweys (Suez), in the original land of Adhóm, and amongst the primitive seats of the Amalekites; as well as in the Autei of Pliny, and the modern Bení 'Atíyeh of Burckhardt and the Desert of Tih. From the western, stretching round the eastern head of the Arabian Gulf, encampments of the Bení 'Atíyeh, lying east of Midhyaun, still guide our researches southward, until the name appears in a fuller form in the classical Agdami and Tammacum (the modern Țáïf), the next station to the Mariaba Bar-Amalacum (Mârib of the sons of Amalek) of Pliny,§ (now Taraba,) and in the modern "Ķatam" or "Gatam," a town of Al Saruat, the Saritæ of Ptolemy.

Note 74.

The name and tribe of Kenáz or El-Kenáz may, with a consi-

same neighbourhood, Yášlaum, another Edomite name, occurs; and from this point, the settlements of Aésáu are to be traced, along the coast, in the head-land of Râs Edóm, and the harbour of Bar Edóm, connecting the Edomites of the south with those of Mount Sé'ir and the Elanitic Gulf.—Forster.

^{*} Epiphanius speaks of the Homerites as an Abrahamic race.

[†] Descript. de l'Arabie.

[‡] Ex. xiii, 20; Nu. xxxiii, 6, 7, 8.

[§] Lib. vi, sect. 32.

^{||} See Forster's Geogr. of Arabia, vol. ii.

derable amount of probability, be discerned in the Laekeni or Laeeni of Ptolemy, at the castern extremity of the inland settlements of Aésáu, near the Persian Gulf, who thus become identified with the great tribe of Aéneyzch,* the most considerable subdivision of which (the Besher Arabs) forms the chief population of Nejd,† while its branches extend eastward into the province of El-Ahsa. The northern Aéneyzeh, on the other hand, are the most powerful Arab nation in the vicinity of Syria; and, in conjunction with their brethren of the Nejd, constitute one of the most extensive associations of Bedawín in the Arabian deserts. They may be estimated at about ten thousand horsemen, and perhaps ninety or one hundred thousand camel-riders; the whole nation amounting to from three hundred to three hundred and fifty thousand souls, and spreading over a country of at least forty thousand square miles in extent.‡

NOTE 75.

This appears to have been the dominant tribe among the Edomites, and to have given name to the whole race of Aésáu, absorbing, under its own denomination, as in one family, all the various nations of Saracenic descent.

The prominence given to 'Amaulék in sacred history, encourages the anticipation that corresponding vestiges of the ancient Amalekites would survive, in the names of tribes or localities in the Arabian peninsula. In the classical geography of Arabia, accordingly, this anticipation is met, in the instance of the "Mariaba Bar-Amalacum" of Pliny, surrounded by the Edomite

^{*} Forster makes the observation, that the softening of "Laekeni" into "Laeeni," in the various readings of Ptolemy and his interpreter, authenticates and exemplifies the corresponding Bedawee softening of "Kenáz" into "Aéneyzeh." But the fact is, that the difference between the pronunciation of the

and the & is scarcely perceptible.

[†] Burckhardt's Notes on the Bedawin and Wahhâbees, pp. 218, 219.

[‡] lbid, p. 1-9.

names of Gáătaum, Yáālaum, Kenáz, and Koráh, which are spread over the face of the country, from Jezírat Edóm and Râs Edóm, on the coast of the Hijáz, to Al Saruat and Ayal Sarah, in the vicinity of Sánāá. This classical vestige is further confirmed by the actual existence of the name, and, it may be inferred, of the race, both in this neighbourhood, in the Bení Málik of Zúhrân,* and on the opposite side of the peninsula, in the Bení Málij of the Shaṭṭ-el-'Arab,† the site of the ancient Khawílauh, the scriptural boundary of the Amalekites on the east.

Note 76.

Forster‡ conjectures this patriarch to have bestowed his name

* Burckhardt's Travels in Arabia, vol. ii, Appendix, p. 374. That the Bení Málik of Zúhrân are Amalekites, and that the Edomite names of localities in the Hijáz are historically of Edomite origin, may be inferred from the impartial witness of Arabian tradition, which is constant in affirming the flux and reflux of of the Edomite tribes, under the general name of Amalekites, throughout the entire length of this country. (See Ockley's Hist. of the Saracens, vol. i, pp. 57, 58.)

The execution of the divine sentence for the extirpation of 'Amaulék, first by Moses and Ycho-shúň, and ultimately, by Shauúl, when the Amalekites of northern Arabia apparently ceased to exist as a distinct people, must have been attended with an emigration southward of the wreck of this great Arab nation, who would infallibly avail themselves of the trackless deserts which lay in their rear. The disappearance of the ancient Amalekites from the north, which was thus succeeded by their reappearance in the extreme south of the peninsula, becomes again elucidated by Arab tradition, according to which, the country round about Sánňá was once peopled by this tribe, whence they subsequently made an irruption northward, locating themselves, first, about Mekkeh and Medíneh, and, finally, in the desert on the frontiers of Syria and Palestine, where their name was familiar to the Greeks in the seventh century of our era. (Excerpta ex Abulfeda, De Sacy, Spec. Hist. Arab. Appendix.)—Forster.

[†] Reports on the Navigation of the Euphrates, by Colonel Chesney. The Rení Málij are seated immediately north of Başrah, and are evidently the same with the Amalekites mentioned by Arabian writers, in connexion with the kingdom of Híra. As far north as 'Anah, the Arabs of the Euphrates speak of themselves as descendants of Λύεάιι.

[#] Geogr. of Arabia, vol. ii.

on the Rawalla Arabs, a powerful tribe of the northern desert, and a branch of the great Aéneyzeh confederacy; their central encampments neighbour upon the Jebel and Bilâd Shammar, a spacious inland province, inhabited by the Bení Shammar, or tribe of Shammanh.*

NOTE 77.

In the vicinity of the Jebel Shammar, and in the midst of tribes preserving to the present day the name of Re'ú-ël, Ptolemy notices Banacha as the designation of a town on the border of the northern desert. The word bears a strong resemblance to "Bení Naḥath," "the sons of Naḥāth."

Note 78.

The principal tribes of the Jelås, or Rawalla Arabs, according to Burckhardt,† are, Es-Súwâlemeh, El-'Abdelleh, Ferja, El-Bala'ísh, El-Bedúr, Ibn Angíyeh, Ez-Zerak, Saḥḥân, Hejilis, Deraíyeh. In this catalogue, the name of Ez-Zerak appears to connect the family of Zérah with that of his father Re'ú-ël; and the coincidence is confirmed by Ptolemy, who places the *Zeeritæ* between Mount Zames and the Astan River, in the midst of other Edomite names.

Note 79.

The Syriac here supplies the conjunction.

This tribe appears referable to the midland provinces of Jebel

^{*} We learn from Burckhardt, that the great tribe Er-Rawalla (الرولاً), called also El-Jelás (الحرلاً), possess more horses than anyother of the Acneyzeh. In 1809, they defeated a body of six thousand men, sent against them by the Pasha of Baghdâd. They generally occupy the desert from Jebel Shammar towards the Jauf, and thence towards the southern vicinity of the Haurân; but they frequently encamp between the Tigris and Euphrates. (Notes on the Bedawin and Wahhâbees, p. 4. Col. Chesney, Reports on the Navigation of the Euphrates, p. 43.)

[†] Notes on the Bedawin and Wahhâbees, p. 4.

and Bilâd Shanmar, inhabited by the Zamareni of Pliny, or the Bení Shanmar of Burckhardt. Their territory borders on the northern desert, neighbouring upon Ez-Zerak, Er-Rawalla, and other branches of the Aéneyzeh. Burckhardt informs us that their encampments extend eastward to the Euphrates and Mesopotamia:* in their migration to these regions, we find Shámmauli in contiguity with his youngest brother Mizzauh, in the land of Khawilauh, the limit of the Edomite settlements towards the east.

Note 80.

At the mouth of the Euphrates, or the Shatt-el-'Arab, on the Arabian side, Ptolemy has placed his *Mesanites Sinus* (the present Phrát Misan). That this represents the proper name of Mizzauh, Forster thinks may be inferred from the surrounding Edomite names, Rawalla, Zerak, Shammar, Korá, as well as from the site of the *Mesanites Sinus* itself, at the head of the Persian Gulf, anciently the great field of Idumean commerce; for, in those infant days of navigation, the existence of Idumean ports on the Persian Gulf can alone rationally explain the accounts of the ancients respecting the monopoly of its commerce by the Edomites.†

Note 81.

This is the reading of the Septuagint and Samaritan: the Syriac would seem to have added the *Thau* inadvertently.

The circumstance of Auhl-í-bhaumauh being here mentioned after Bausmáth, would confirm the conjecture that she was not the same as Yehúdhíth, but was taken later than the other two, and was consequently last in the order of precedence. Compare Note 64.

NOTE 82.

The Gasa of Ptolemy, a town near the Persian Gulf, south-

The Beni Shammar of Mesopotamia are said to have come originally from Nejd. See Layard's Nineveh, vol. i, p. 93.

[†] See Geogr. of Arabia, vol. ii. Lemprière's Class. Dict. art. Erythr. Marc.

west of his Mesanites Sinus, exhibits perhaps a vestige of this name; and the location of this town, in the neighbourhood of Pliny's Coranite* (Koráh), tends much to strengthen the probability that Gasa is either the Arabic form or the classical corruption of Yeghúsh.†

Note 83.

"El-Jelâs," the second appellation of the great Rawalla tribe, exhibits, according to Forster, the name of this patriarch; and implies the junction, in ancient times, of Yaŭlaum with Re'ú-ël, agreeably to a common usage among kindred Arab tribes.‡ But the name of Yaŭlaum is more distinctly preserved, with the reduplication of the final syllable, in the neighbourhood of Mekkeh, amidst Edomite localities, in "Yalamlam," a mountain on the coast of the Hijáz, south of Jiddeh, in the immediate neighbourhood of his brother Koráh.§

NOTE 84.

Beginning from the west, and the neighbourhood of Mount Yalamlam, we meet with "Sebîl-el-Korá" (the way of Korá), and "Râs-el-Korá" (the peak of Korá), as the names of a town, a district, and a mountain, in the country around Mekkeh. Further northward, we find the name of Korá, as that of a Wádí containing many villages, in the heart of the Edomite districts of Jebel Shammar; and another town of Korá, towards the Euphrates, on the borders of Ed-Dehneh, or the great northern desert. This name Forster would identify with the Koráh of the Text. Thence descending towards the south, we recover, finally, at opposite sides of the peninsula, the Edomite tribe as well as

^{*} Lib. vi, sect. 32.

[†] Forster's Geogr. of Arab. vol. ü.

[‡] Thus the mingled descendants of Nebhauyóth and Aésáu were indifferently termed Nabathæans and Idumæans; and the Midianites, in like manner, Ishmaclites.

[§] Geogr. of Arab. vol. ii.

[∥] Ibid.

name of Koráh, in the *Coranitæ* of Pliny* (a people neighbouring upon the Persian Gulf), and in the Bení Korá of Yemen. †

Note 85.

The conjunction preceding is supplied by the Syriac.

As the original word here rendered "chief" properly signifies "companion," Schultens‡ compares it with the Arabic value, which signifies both "companion" and "lord."

Note 86.

The Hebrew Text here inserts "the chief of Koráh;" but Dr. Kennicott pronounces this to be an interpolation. From verse 4 it appears that Älípház was Aésáu's son by 'Audhauh; and, from verses 11, 12, that he had but six sons. From verses 5 and 14, again, it appears that Koráh was the son of Aésáu (not of Alípház) by Auhl-í-bhaumauh; and, as such, he is appropriately mentioned in verse 18. It is therefore evident, as Clarke observes, that some transcriber has improperly inserted the clause into verse 16; an interpolation from which both the Samaritan Text and the Samaritan Version are free.

Note 87.

The name is supplied by the Syriac and Samaritan. These two authorities, with the Septuagint, likewise give the conjunction at the beginning of the next verse.

NOTE 88.

This name is the same as "Lót," with the final nunnation added to it.

^{*} See Note 82.

[†] See Burckhardt's Travels in Arabia, vol. i, pp. 118, 121, 122. Cruttenden's Journal, ap. Journ. Roy. Geogr. Soc. vol. viii, p. 276. The ferocious robber tribe of Beni Korá, there described, still preserve the scriptural mark of the race of Aésáu (Gen. xxvii, 40), "By thy sword thou shalt live."

[‡] Animadverss. ad Prov. ji, 17. See also Lud. De Dicu, ad Ps. lv, 14, Ges. Thes.

[§] Kennicott's Remarks. Clarke's Commentary.

Note 89.

This word occurs in De. xiv, 5, as the name of a species of deer, and is rendered by the Authorized Version "pygarg."* It appears doubtful what animal it designated; but, from the etymology,† it seems to have had a special reference to the characteristic of "agility."

The name following signifies "treasure;" the next is the same as "Dish'on," with a different form of the final nunnation.

NOTE 90.

The Khórees are mentioned in Gen. xiv, 6, as inhabiting the mountain range of Sé'ir at the time of Abh-rauhaum's migration from Mesopotamia, and Patrick thinks they may have been the first people that possessed this country after the Flood. Their genealogy is here inserted, according to this commentator, because Aésáu's posterity married with some of them; particularly his eldest son Alípház, who took Timnáä, sister of Lótaun, one of Sé'ir's sons.‡ Aésáu himself married one of this family, viz., Auhl-í-bhaumauh: whose father and grandfather are called Hiwwees in verse 2, but Khórees in verses 20 and 21; perhaps because, though descended from Sé'ir the Khóree, they dwelt at the time among the Hiwwees.

From this verse, it has been inferred that the Khórees and the descendants of Ássáu were mixed together in the same land; for Calmet has remarked that, by a comparison with verse 30, these were princes of Sé'ír, in the country of Sé'ír, and in that of Ädhóm; and on comparing the generations of Sé'ír and Ássáu, says Clarke, we are obliged to consider these princes as contemporary.

Note 91.

This name Gesenius identifies with the Arabic علياري, signifying one "of lofty stature."

^{*} Pygarga, Linn.

[†] A rad. לואים, Arab. בואים, conculcavit terram pedibus. Ges. Thes.

[‡] See verses 12, 20, 22.

SECT. III.]

NOTE 92.

The conjunction is supplied by the Samaritan and Syriac.

NOTE 93.

This word signifies a "kite;" see Lev. xi, 14.

Note 94.

So Jerome renders the word; and Gesenius* rejects all other interpretations as incompetent. Burckhardt mentions hot-springs in Syria, about which there are remains of ancient buildings and baths.

NOTE 95.

From verses 2, 14, it is evident that Auhl-í-bhaumauh was the daughter of this 'Anauli, and not of the following, who was son of Sé'ír, and brother of Sibha'on: this clause has therefore been transposed from the end of verse 25. In the verse following, likewise, by an evident mistake, the Hebrew punctuation reads "Dísh'aun" for "Dísh'on."

NOTE 96.

This name seems to be a masculine form of "Bilhauh."

The conjunctions at the beginning of this verse and the next, are supplied by the Samaritan, Septuagint, and Syriac. two latter give that in verse 29.

Note 97.

The Septuagint here have ηγεμονίαις. The nine verses following are considered, by Dr. Clarke, to have been transferred to this place from 1 Chr. i, 43 - 50, as it is not likely it could have been written by Moses, and it is quite possible it might have been, at a very early period, written in the margin of an authentic copy, to make out the regal succession in Ädhóm, prior to the consecration of Shauúl. These words being

^{*} Thes. ad. voc.

afterwards found in the margin of a valuable copy, from which others were transcribed, were probably supposed by the copyist to be a part of the Text, which had been omitted by the mistake of the original transcriber: with this conviction, he would not hesitate to transcribe them consecutively in his copy. In most MSS., sentences and paragraphs have been left out by the copyists, which, when perceived, have been added in the margin, either by the original writer, or by some later hand. Now, as the margin was the ordinary place where glosses or explanatory notes were written, it is easy to conceive how the notes as well as the parts of the original Text found in the margin, might be all incorporated with the Text by a later transcriber; and his MSS., being often copied, would of course multiply the copies with such additions, as we have much reason to believe has been the case.*

Note 98.

The Septuagint read "Balak the son of Beor." The name bears a striking resemblance to "Bilaaum-ben-Be'or;" and it is not incredible that he was that same individual. This likelihood seems to be increased by the circumstance that "Dí-nehaubhauh,"

the Arabic غين نهيدى, signifies "the abode of plunder;" a suitable name for the dwelling of the wizard king "who loved the wages of unrighteousness."

Note 99.

This city was situated in Arabia Deserta, and the eastern part of the territory of Ädhóm; and, according to Eusebius, was twenty-four miles from Ädhre'í. It afterwards belonged to Mó-aubh, and was given by Moses to Reúbhen; but again reverted to Ädhóm. It is described by Burckhardt† as the largest town in the Háurân, including its ruins, though only inhabited by about twelve or fifteen families. It is situated in

^{*} Clarke's Commentary.

⁺ Travels in Syria.

the open plain, and it is at present the last inhabited place in the south-east extremity of the Háurân. It is of an oval shape, its greatest length being from east to west; and its circumference three quarters of an hour.

Note 100.

This word signifies "ruins."

Note 101.

That is, on the Euphrates. This city is the present Rahabah, near Ed-Deyr, in lat. 35°.

Note 102.

Gesenius inclines to this reading, for that of the Hebrew Text, "Hadhar;" and says that many copies of Onkelos have it. The Septuagint give "Arad the son of Barad."

NOTE 103.

This is the Septuagint reading; and it is followed by the Syriac. The name ensuing signifies "waters of gold."

The designation of the city imports "bleating," probably from the numerous flocks which were in its neighbourhood. "Meheytábh-cl" signifies "God benefits."

NOTE 104.

This and the ten following appear to have been names of Edomite capitals or principalities. Amongst these, Pín'on is mentioned, under the slightly altered form of Pún'on, as one of the stations of the Israëlites in the wilderness.* Jerome† says it was once a principality of Ädhóm, and, in his day, a small village in the desert, where were some copper mines worked by convicts, between Petra and Zoar. The Christian Fathers make frequent mention of this place, and affirm that martyrs were sent there to work in the mines.1

Note 105.

That is, "Aésáu the father" or "founder of Adhóm."

^{*} Num. xxxiii, 42, 43. † Loc. Hebr.

[‡] Epiph. Adv. bæres. ii, p. 719. Theodoret. bist. 4, 19. Athanas. Epist. ad Solit. Euseb. hist. cccles. viii, 13. Niceph. Callist. 11, 28.

PART IV.

SECTION I.

HISTORY OF YAAKOBH AND HIS FAMILY.

Now this [is] the history of Yankobh.

Yóseph, [when] seventeen years old, acted as shepherd, with his brethren, in his father's flock; and he [was] servant² with the sons of Bilhauh, and with the sons of Zilpauh, his father's wives. And Yóseph reported their wicked slanders unto Israuël their father.

Now Israuël loved Yóseph above all his sons, because he [was] the son of his old age: and he made for him a flowing robe. And his brethren saw that their father loved him above all his sons: and they hated him; and could not give him the salutation of peace. And Yóseph dreamed a dream, and told [it] unto his brethren: and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed: for lo, we [were] binding sheaves in the midst of the field; and lo, my sheaf arose, yea, and stood up; and lo, your sheaves stood around, and prostrated themselves unto my sheaf. And his brethren said unto him, Shalt thou indeed

reign over us? shalt thou forsooth rule amongst us? and they hated him yet the more for his dreams and for his words. And he dreamed yet another dream, and recounted it unto his brethren, and he said, Lo, I have dreamed a dream more: and lo, the sun and the moon and eleven stars prostrated themselves unto me. And he recounted [it] unto his father and unto his brethren; and his father rebuked him and said unto him, What [is] this dream which thou hast dreamed? shall we indeed come, I, and thy mother, and thy brethren, to prostrate ourselves unto thee to the earth? And his brethren were jealous of him: but his father kept the matter [in his thoughts].

Now Yóseph's brethren had gone to feed their father's flocks in Shechém. And Israuël said unto Yóseph, Are not thy brethren feeding [the flocks] in Shechém? come, and I will send thee unto them. And he said unto him, Lo, I [am here]. And Israuël his father said unto him, Go now, and see how fare thy brethren, and how fare the flocks; and bring me back word: so Yáặkóbh sent him from the valley of IIcbhron, and he came to Shechém.

And a man found him, and lo, [he was] wandering in the field: and the man asked him, saying, What seekest thou? And he said, My brethren I [am] seeking; tell me, I pray thee, where they [are] feeding. And the man said unto him, They have decamped from hence: for I heard them say, Let us go to Dóthaun. So Yóseph went after his brethren, and found them in Dóthaun.

And when they saw him afar off, even before he was drawn near unto them, they conspired against him to put him to death; and said one to another, Lo, that master of the dreams cometh yonder! now therefore come and let

us slay him; and we will cast him into one of the cisterns, and will say, A wild beast hath devoured him: then we shall see what will become of his dreams. And when Reúbhen heard [it], he rescued him out of their hand; and he said, Let us not smite him [to take away his] life. And Reúbhen said unto them, Shed not blood; cast him into this cistern which [is] in the wilderness, but lay not [your] hand upon him: [this he did] in order to rescue him from their hand, to restore him to his father. And it came to pass, as soon as Yóseph was come unto his brethren, that they stripped Yóseph of his robe, the flowing robe that [was] upon him; and they took him, and cast him into the cistern: now the cistern [was] empty, [there was] no water in it. And they sat down to eat bread.

And they lifted up their eyes, and beheld, and lo, a caravan of Ishme'ëlees coming from Gilaaudh, with their camels bearing aromatic dust and balsam and ladanum; going to carry [it] down into Egypt. And Yehúdhauh said unto his brethren, What gain that we should slay our brother, and cover his blood? come and let us sell him to the Ishme'ëlees, and let not our hand be upon him; for he [is] our brother and our flesh: and his brethren hearkened unto him. And [there] passed by some Midhyaunee merchants; and they drew forth and brought up Yóseph out of the cistern, and they sold Yóseph unto the Ishme'ëlees for twenty [pieces] of silver: and they brought Yóseph into Egypt.

And Reúbhen returned to the cistern; and lo, Yóseph [was] not in the cistern: and he rent his clothes, and returned unto his brethren, and said, The lad is not [to be found]; and I, whither shall I go!"

And they took Yóseph's robe, and slaughtered a buck of the goats, and dipped the robe in its blood: and they sent the flowing robe, and they brought [it] to their father, and said, This have we found; recognize now whether it [be] thy son's robe or not. And he recognized it, and said, It¹² [is] my son's robe: a wild beast hath devoured him; Yóseph my son is torn in pieces. And Yáākóbh rent his garments, and put sackcloth upon his loins; and mourned for his son many days. Then all his sons and all his daughters¹³ arose and came to comfort him: but he refused to be comforted; and he said, Verily I shall descend unto my son mourning to Sheól!¹⁴ thus did his father bewail him.

Now the Midhyaunees sold Yóseph into Egypt, unto Pótiphar, an officer of Pharaoh, [and] captain of the guards.¹⁵

And it came to pass, at that time, that Ychúdhauh went down from among his brethren, and turned aside unto a certain 'Adhúllaumee¹⁶ whose name [was] Ḥírauh. And Yehúdhauh saw there the daughter of a certain Kená'anee whose name [was] Shúặ: and he took her;¹⁷ and went in unto her. And she conceived, and bare a son unto him;¹⁸ and she called his name Aér. And she conceived again, and bare a son, and called his name Onaun. And she yet again bare a son, and called his name Shélauh: and he was in Kezíbh,¹⁹ when she bare him.

And Ychúdhauh took a wife unto Aér his first-born, and her name [was] Taumaur: but Aér, Yehúdhauh's first-born, was evil in the eyes of Yáhaweh; so Yáhaweh slew him. And Yehúdhauh said unto his son²⁰ Onaun. Go in unto thy brother's wife, and marry her for thy

brother, and raise up seed unto thy brother. But because Onaun knew that the seed should not be his, it came to pass, whensoever he came in unto his brother's wife, that he spilt [it] upon the ground, to the intent that he might not give seed unto his brother. And that which he did was evil in the eyes of YAHAWEH, and he slew him also. And Yehúdhauh said unto Taumaur his daughter-in-law, Dwell a widow at thy father's house, till Shélauh my son be grown up: for he said, Lest he also die like his brethren. So Taumaur went and dwelt at her father's house.

Now, in the course of time, the daughter of Shúa, Yehúdhauh's wife, died: and Yehúdhauh was comforted; and went up to his sheep-shearers, he, and Hirauh his friend, the 'Adhúllaumee, to Timnauh." And it was told Taumaur his daughter-in-law,24 saying, Lo, thy father-in-law goeth up to Timnauh to shear his flock. And she removed her widow's clothes from off her, and covered herself with a veil, and disguised herself, and sat in the entrance of 'Evnáim," which [is] on the way to Timnauh: for she saw that Shélauh was grown up, and she was not given to him to wife. And when Yehudhauh saw her, he supposed her to [be] an harlot; for she had covered her face, so [that] he recognized her not. And he turned aside unto her into the way, and said unto her,26 Come now, let me come in unto thee: for he knew not that she [was] his daughter-in-law. And she said, What wilt thou give me, that thou mayest come in unto me? And he said, I will send thee a kid of the goats from the flock. And she said, Wilt thou give me a pledge till thou send [it]? And he said, What [is] the pledge that I shall

give thee? And she said, Thy seal-ring, and thy string," and thy staff which [is] in thine hand. And he gave [them] to her, and went in unto her: and she conceived by him. Then she arose, and departed; and removed her veil from off her, and put on her widow's clothes.

And Yehudhauh sent the kid of the goats by the hand of his friend the 'Adhúllaumee, to receive the pledge at the hand of the woman: but he found her not. And he asked the men of the place,28 saying, Where [is] the kaudhéshauh29 that [is] in Eynáim, by the way-side? And they said, [There] hath not been a kaudhéshauh in this [place]. And he returned unto Yehúdhauh, and said, I have not found her: and, moreover, the men of the place said, [There] hath not been a kaudhéshauh in this [place.] And Yehúdhauh said, Let her take [it] to her,30 lest we incur contempt: lo, I sent this kid, and thou didst not find her

And it came to pass, in about three months, that it was told Yehudhauh, saying, Taumaur thy daughter-in-law hath committed prostitution; and moreover, lo, [she is] pregnant by prostitution. And Yehudhauh said, Bring her out, and let her be burnt. When she was brought out, she sent unto her father-in-law, saying, By the man to whom these [belong am] I pregnant: and she said, Recognize, I pray thee, whose [is] this seal-ring, and [whose are] these strings, and this staff. And Yehudhauh recognized [them], and said, Taumaur³¹ is more righteous than I; because I gave her not unto Shélauh my son: but he knew her not again any more. And it came to pass, at the time of her parturition, that lo, twins [were] in her womb. And it came to pass, when she brought forth, that [one] presented his hand: and the midwife took and bound on his hand a scarlet thread, saying, This [one] came forth first. And it came to pass, as he drew back his hand, that lo, his brother came forth. And she said, Why hast thou broken forth? thou art chargeable with breaking forth: so she³² called his name Péréz. And afterward came his brother forth, upon whose hand [she had bound] the scarlet thread: and she called his name Zéráh.³³

So Yóseph was brought down by the Midhyaunees34 into Egypt; and Pótiphar, an officer of Pharaoh, [and] captain of the guards, an Egyptian, purchased him at the hand of the Ishme'ëlees who had brought him down thither. And YAHAWEH was with Yoseph, and he was a prosperous man: and he was in the house of his lord the Egyptian. And when his lord saw that YAHAWEH [was] with him, and whatsoever he did, YAHAWEH prospered in his hand, Yoseph found favour in his lord's eyes; and he attended upon him: and he appointed him over his house, and all that belonged to him he gave into Yoseph's hand. it came to pass, from the time he appointed him over his house and over all that belonged to him, that YAHAWEH blessed the house of the Egyptian because of Yoseph; and the blessing of YAHAWEH was upon all that belonged to him, in the house, and in the field: and he left all that he had in the hand of Yóseph; neither reckoned he with him in aught but the bread which he did eat.

Now, Yóseph was [a person] of handsome figure and of a handsome countenance. And it came to pass, after these things, that his lord's wife lifted up her eyes on Yóseph, and said, Lie with me. But he refused, and said unto his lord's wife, Behold, my lord reckoneth not with me in aught³⁷ that [is] in the house; and all that belongeth to

him he hath given into my hand, so [that there] is none greater in this house than I; and he hath not withheld from me aught but thee, for that thou [art], his wife: how then should I do this great wickedness, and sin against God! So it came to pass, as she spake unto Yóseph day by day, that he hearkened not unto her, to lie beside her, or to be with her.

And it came to pass, on a certain day, that Yóseph entered into the house to do his business, and [there was] no man of the men of the house there in the house; 38 and she seized him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and went out into the street. And it came to pass, when she saw that he had left his garment in her hand, and was fled, and gone forth into the street, that she called the men of her house, and said unto them, saying, See, he hath brought unto us an Hebrew slave to insult us. He came in unto me to lie with me, and I cried with a loud voice; and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment beside me, and fled, and went out into the street. And she laid his garment beside her, till his lord came home. And she spake unto him according to these words, saying, The Hebrew slave, whom thou broughtest unto us, came in unto me to insult me, and said unto me, Lie with me: and it came to pass, when he heard that39 I lifted up my voice, and cried, that he left his garment beside me, and fled, and went out into the street. And it came to pass, when his lord heard the words of his wife which she spake unto him, saying, According to these words did thy slave unto me; that his anger was kindled: and Yoseph's lord took him, and put him into the dungeon, the place [in] which the king's prisoners [were] bound; and he continued there in the dungeon. But YAHAWEH was with Yoseph, and extended kindness unto him, and gave him favour in the eyes of the governor of the dungeon. And the governor of the dungeon gave into Yoseph's hand all the prisoners that [were] in the dungeon; and whatsoever they did there, he was the doer: neither did the governor of the dungeon look to aught whatever [that was] in Yoseph's hand; for that YAHAWEH [was] with him, and whatsoever he did, YAHAWEH prospered.

And it came to pass, after these things, [that] the chief cup-bearer of the king of Egypt, and the chief baker, sinned against their lord, the king of Egypt; and Pharaoh was enraged against his two officers, against the chief of the cup-bearers, and against the chief of the bakers, and put them into the prison of the house of the captain of the guards, into the dungeon, the place where Yóseph [was] bound. And the captain of the guards appointed Yóseph [to be] with them; and he attended upon them.

And when they had been a year in prison, they dreamed both of them a dream, each his dream in one night, each according to the interpretation of his dream, [namely,] the chief cup-bearer and the chief baker who [belonged] to the king of Egypt, who [were] bound in the dungeon. And Yoseph came unto them in the morning, and saw them, and lo, they [were] sad. And he asked the officers of Pharaoh who [were] with him in the prison of his lord's house, saying, For what reason [are] your countenances gloomy to-day? And they said unto him, We have dreamed a dream: and [there is] none to interpret

it. And Yoseph said unto them, Do not interpretations [belong] unto God? pray recount [them] to me. And the chief of the cup-bearers recounted his dream unto Yóseph, and said unto him, [I beheld] in my dream, and lo, a vine [was] before me, and on the vine [were] three branches; and it [was] as it were budding, its blossom sprung up, its clusters ripened [into] grapes:44 and the cup of Pharaoh [was] in mine hand; and I took the grapes, and pressed them into Pharaoh's cup, and placed the cup upon 45 Pharaoh's hand. And Yóseph said unto him, This [is] the interpretation of thy dream.46 The three branches are three days: in yet three days, Pharaoh will lift up thy head,47 and will restore thee unto thine office, and thou shalt give the cup of Pharaoh into his hand, after the former custom when thou wast his cup-bearer. But have thou me in remembrance, when it shall be well with thee, and do by me, I pray thee, kindness and truth; and make mention of me unto Pharaoh, and get me out of this prison-house: for I was indeed stolen out of the land of the Hebrews, and here also have I not done aught, that they should have put me into the pit.

And when the chief of the bakers saw that he had interpreted good, he said unto Yóseph, I also [beheld] in my dream, and lo, three baskets of wheaten bread [were] upon my head; and in the top-most basket [there was] of every catable for Pharaoh, the work of the baker: and the fowls of heaven at them out of the basket off my head. And Yóseph-answered and said unto him, This [is] the interpretation of thy dream. The three baskets are three days: in yet three days, Pharaoh will lift up thine head from off thee, and will hang thee upon a

tree; and the fowls of heaven shall eat thy flesh from off thee.

And it came to pass, on the third day, [which was] Pharaoh's birth-day, that he made a feast unto all his servants; and he lifted up the head of the chief of the cupbearers and the head of the chief of the bakers in the midst of his servants: and he restored the chief of the cup-bearers to his office of cup-bearer, and he placed the cup upon Pharaoh's hand; and the chief of the bakers he hanged; as Yóseph had interpreted unto them. Yet the chief of the cup-bearers remembered not Yóseph, but forgot him.

And it came to pass, at the end of two full years, that Pharaoh dreamed a dream: 49 and lo, [he] stood by the river. And lo, out of the river came up seven heifers50 of fair aspect and sleek in flesh, and they fed among the rushes. And lo, seven other heifers came up after them out of the river, of evil aspect and attenuated in flesh, and stood beside the [former] heifers on the bank of the river.⁵¹ And the seven heifers of evil aspect and attenuated in flesh ate up the seven heifers of fair aspect and sleek in flesh: and Pharaoh awoke. And he fell asleep and dreamed a second time: and lo, seven ears of corn came up upon one stalk,52 plump and good. And lo, seven ears of corn attenuated and scorched with the east-wind⁵³ sprung up after them. And the seven attenuated ears and scorched with the east-wind54 swallowed up the seven plump and full ears: and Pharaoh awoke; and lo, [it was] a dream.

And it came to pass, in the morning, that Pharaoh's spirit was troubled; and he sent and called all the sacred-scribes of Egypt, and all the wise men thereof, and Pharaoh recounted unto them his dreams: but [there was] none to interpret them unto Pharaoh. And the chief of the cupbearers spake unto Pharaoh, saying, I do recollect mine offences this day. Pharaoh was enraged against his servants, and put them⁵⁵ into the prison of the house of the captain of the guards, [both] me and the chief of the bakers. And we both of us dreamed a dream in one night, I and he; each according to the interpretation of his dream did we dream. And [there was] there with us an Hebrew servant, a slave [belonging] to the captain of the guards; and we recounted [them] unto him: and he interpreted to us our dreams, according to each his dream did he interpret. And it came to pass, as he interpreted to us, so it happened unto us; me he restored to mine office, and him he hanged. Then Pharaoh sent and called Yóseph: and they hastened him out of the pit; and he shaved,56 and changed his garments, and came unto Pharaoh. And Pharaoh said unto Yóseph, I have dreamed a dream, and [there is] none to interpret it: and I have heard concerning thee, saying, thou understandest a dream to interpret it. And Yoseph answered Pharaoh, saying, Not of myself: God will render a favourable answer unto Pharaoh. And Pharaoh spake unto Yőseph, saying, [I beheld] in my dream, and st lo, I stood on the bank of the river. And lo, out of the river came up seven heifers, sleek in flesh, and of a comely form; and they fed among the rushes. And lo, seven other heifers came up after them out of the river, lean, and of most unsightly form, and emaciated in flesh: yea, I had not seen such as they in all the land of Egypt for badness. And the seven emaciated and unsightly heifers ate up the first seven goodly and s sleek

heifers; and when they were entered within them, it could not be known that they were entered within them, for their aspect [was] unsightly as at the first: so I awoke. And I fell asleep, and beheld again in my dream, and lo, seven ears of corn came up upon one stalk, full and good. And lo, seven ears of corn, barren, attenuated, and so scorched with the east-wind, sprung up after them. And the seven attenuated ears, and scorched with the east-wind, swallowed up the seven good and full ears: and I told [it] unto the sacred-scribes; but [there was] none to declare it unto me.

And Yóseph said unto Pharaoh, The dream of Pharaoh is one: that which the [most high] God doeth, hath he declared unto Pharaoh. The seven goodly heifers are seven years, and the seven good ears are seven years; the dream of Pharaoh is one. The seven emaciated and unsightly heifers, that came up after them, are likewise seven years; and the seven empty ears, and61 scorched with the east-wind, will be seven years of famine. That [is] the thing which I spake unto Pharaoh: That which the [most high] God doeth, hath he shewn unto Pharaoh. Lo, seven years come, [of] great plenty in all the land of Egypt. And [there] shall arise seven years of famine after them, that all the plenty shall be forgotten that [was] in alle the land of Egypt; for the famine shall consume the land: and the plenty shall not be known, in the land, because of the famine that shall be afterward, for it [will be] very grievous. And as concerning that the dream was reiterated unto Pharaoh twice; [it is] that the thing is confirmed from before the [most high] God, and the [most high] God hasteth to do it. Now therefore let Pharaoh look him a out a man understanding and wise, and set him over the land of Egypt: and let Pharaoh make and appoint prefects over the

land of Egypt, and let them levy the fifth of all the produce of the land of Egypt⁶⁴, during the seven years of plenty; and let them collect all the grain of these seven good years that are coming, and amass corn under the hand of Pharach, grain in the cities, and keep [it]. And the grain shall be for store for the land, for the seven years of famine which shall be in the land of Egypt; that [all the inhabitants of] the land be not cut off by the famine.

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto all his servants, Shall we find [one] like this? a man in whom the spirit of God [is]? And Pharaoh said unto Yoseph, Forasmuch as God hath given thee to know all this, [there is] none understanding and wise as thou. [It is] thou shalt be over mine house; and at thy command shall all my people be ordered: only [by] the throne shall I be greater than thou. And Pharaoh said unto Yóseph, See, I have set thee over all the land of Egypt. Then Pharaoh removed his seal-ring from off his hand, and placed it upon Yóseph's hand;66 and he invested him with apparel of fine linen, of and put the golden chain upon his neck;68 and he made him to ride in the chariot of second place which he had, and they cried before him, Aprek [that is to say, Bow the head]:69 thus did he set him over all the land of Egypt. And Pharaoh said unto Yóseph, As I [am] Pharaoh, maugre thee [there] shall not a man raise his hand or his foot in all the land of Egypt.—And Pharaoh called Yóseph's name P-sónt-m-ph-énéh:70 and he gave him As-neith, daughter of Póti-ph-ré71 the priest of Heliopolis, to wife.—So Yoseph went forth over the land of Egypt. And Yoseph [was] thirty years old, when he stood before Pharaoh the king of Egypt.

And Yoseph went forth from the presence of Pharaoh, and passed through all the land of Egypt. And the land produced, during the seven years of plenty, by handfuls: and he collected all the grain of the seven years that the plenty continued⁷² in the land of Egypt, and put grain in the cities; the grain of the territory of the city, that [was] round about it, he put within it.⁷³ And Yoseph amassed corn as the sand of the sea, very abundantly, till that they ceased to reckon [it], for [there was] no reckoning [it].

And unto Yóseph were [there] two sons born before the seven years of famine came; whom As-neith bare unto him, the daughter of Póti-ph-ré the priest of Heliopolis. And Yóseph called the name of the first-born son⁷⁴ Menáshsheh, For [said he] God hath caused me to forget all my grief [during my captivity], and all [that I suffered at] my father's house:⁷⁵ and the name of the second he called Aphráim, For, [he said,] God hath made me fruitful⁷⁶ in the land of mine affliction.

And when the seven years of the plenty, which happened in the land of Egypt, were ended, the seven years of famine began to come, as Yóseph had said. And [there] was a famine in all the countries, but in all the land of Egypt [there] was bread. And when all the land of Egypt was famished, the people cried unto Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Yóseph; and what he shall say unto you, do. And the famine was upon the whole face of the earth. And Yóseph opened all [the stores] wherein the corn [was laid up], and sold [grain] unto all the Egyptians. So [there] was a grievous famine in the land of Egypt. And they came [from] all [parts of] the earth to Egypt to buy [grain] of Yóseph: for the famine was grievous in all the earth.

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NOTES.

NOTE 1.

This particle is supplied by the Syriac and Septuagint. On this passage, see Note 1 to Section ii of Part First.

NOTE 2.

That is, he acted in a subordinate capacity along with the sons of the concubines or inferior wives, who were probably looked down upon by the sons of Léauh.

The words "his father's," in the preceding clause, as well as the name "Israuël" towards the end of the verse, are supplied by the Septuagint. At the commencement of the verse following, the Septuagint read "Yáŭkóbh," for "Israuël."

Note 3.

Gesenius explains the word to signify a gown with sleeves, and reaching to the aukles, or such as to cover the hands and feet,* which was worn by children of high birth, probably as a sign that they were exempt from servile employment.

In the clause preceding, it seems to be intimated that Yóseph was the youngest of the sons of Yánkóbh; and in verse 10, mention is made of his mother as still living. It would therefore appear that Bin-yaumíu was not yet born; since Raukhél died in child-bed of her second son.†

NOTE 4.

The Samaritan and Septuagint read "sons," for "brethren," the reading of the Hebrew.

^{*} So Josephus speaks of it (Archæol. 7, 8, sect. i). See also A. T. Hartmann (Hebräerin, iii, 280); Braun. De Vestitu Sacerd. p. 473, seqq. Schræder, De Vestit. Mulier. p. 237, seqq. So Aquil. Symm. Syr.

[†] See ch. xxxv, 18.

Note 5.

The Septuagint give the name. The two words following are supplied by the Syriac, as is likewise the name "Yáakóbh," in the latter part of the verse, and "Yóseph," at the beginning of verse 12. The second conjunction is inserted from the Samaritan.

Note 6.

The pronoun is added from the Syriac and Septuagint.

Note 7.

This word, which is also written "Dótháin," is explained by the Talmudists as signifying "two cisterns." Eusebius and Jerome mention the place as still existing in their time, twelve miles to the north of the city of Samaria. In Judith, iii, 9, it is called "Dótæa,* and said to be near to Esdrêlon (the plain of Izre'ël, Judg. vi, 33); compare ch. iv, 6; vii, 18.

Note 8.

This was probably one of those pits which were dug as reservoirs for rain-water, of which Diodorus makes mention in his account of the Nabathæans. The soil being argillaceous, and consisting of a soft kind of stone, those Arabs made great excavations in it, very narrow at the mouths, but widening continually as they went down, until, at the bottom, they dilated to such an area as to measure not less than two hundred and fifty feet each way. These tanks, when thus hollowed out, were coated over with potters' clay, and the mouth being closed, and the ground levelled with the surrounding surface, the place was no longer discernible but by certain marks known only to themselves.

Note 9.

The wilderness of Paur'aun was the first heritage of Ishmau'-ël:†

^{*} In the English Version, the word is erroneously read "Judga."

[†] Gen. xxi, 20, 21.

and it is observable that those of his descendants who settled in this neighbourhood are called, as in the present instance, not by the name of Haughaur, but by his own. The identity of these Ishmaëlites with the Hagarites spoken of in 1 Chron. v, seems significantly indicated by their coming from the direction of Giläaudh: and the movement of this caravan becomes historically illustrated, when we find the Hagarenes of Yetur, Nauphish, and Kédhmauh, seated, in the days of Shauul, along the whole eastern border of the Hauran.*

The Syriac and the Targúm of Onkelos read "Arabs," for "Ishme'ëlees," both here, and in verses 27 and 28; in this last passage, it would appear that the Midhyaunees were in alliance with the Ishmaëlite confederacy, and bore their name. Compare Judg. viii, 22, 24.

Note 10.

The conjunction is given by the Samaritan, Septuagint, and Syriac; which latter also supplies the pronoun at the end of this, and of verse 31.

Note 11.

The chief promoters of this conspiracy are thought to have been Shima'on and Léwí,† who gave evidence, in the massacre of the Shechemites, of a sinister and vindictive disposition: and it is a remarkable circumstance, in reference to the allegorical bearing of the Text, that the Levites and Scribes were the principal instigators of the popular feeling against the Lord Jesus (the antitype of Yóseph), which resulted in his rejection by the Israëlites, and crucifixion by the Romans.

NOTE 12.

The pronoun is supplied by the Syriac and Samaritan. The former gives the words "my son," near the end of the verse.

^{*} Sec Forster's Geogr. of Arabia, vol. i.

⁺ Compare Note 9 to Section ii, of this Part.

Note 13.

His sons' wives, or their daughters, may be here intended. The words following, "and came," are added from the Septuagint.

Note 14.—On the Hebrew Sheól.

Below the earth* and the sea,† there was thought to exist a vast Pit, or bottomless Abvss, enclosed with bars and gates, the receptacle of the dead. This Abyss is called "Sheol" (שׁאוֹל), synonymous with "She'ól" (יָשׁעוֹל), which signifies "a hollow place," and resembles, in its derivation, the English word "hell," from the German "höhle," a "hole" or "hollow." The belief of the Hebrews was, that the souls of all men, || after death, both of the good¶ and of the wicked,** were conveyed down to this subterraneous region, where they remained in a general state of inaction.++ until the resurrection.++ The sense in which Hell is usually understood with us, as a place of torment, is foreign to the Hebrew scriptures: both with regard to it, and heaven as an abode of bliss after the terrestrial state, they are, in fact, silent; and it is only when we come down as late as the apostolic times, that the fiery "Gehenna" is spoken of, as a place of burning and punishment, and Paradise ("the garden" of God) or the third heaven & alluded to, as the abode of the blessed.

^{*} Nu. xvi, 30-33; Job xi, 8. † Job xxxviii, 16, 17.

[‡] Job xvii, 16; xxxviii, 17; Is. xxxviii, 10.

[§] Is. xiv, 9—11. || Ps. lxxxix, 48; comp. xlix, 9.

^{¶ 1} Ki. ii, 6; Job xiv, 13; Ps. xvi, 10.

^{**} De. xxxii, 22.

^{††} Job iii, 13—19; Ps. vi, 5; Eccl. ix, 10; Is. xxxviii, 18. Compare 1 Cor. xv, 18; 1 Thes. iv, 13—15; 2 Pe. iii, 4.

^{‡‡} Job vii, 9; x, 21, comp. xix, 25—27; Da. xii, 13; Hos. xiii, 14.

^{§§} We must therefore seek the origin of the doctrine of "Paradise" in the Persian tenets, with which the Jews had doubtless been made familiar by their intercourse with that nation after Cyrus had overturned the Chaldee dominion in Babylon. The word "Pardes" in the Persian signifies a garden—(the word

During the period of the second temple, the valley of Hinnom* had been rendered odious, from the time of old, for its neverceasing fires, and for the loathsome heaps of dead men's bones, victims of the dark superstitions of an apostate age, which covered its unsightly soil. It was there that the terrific sacrifices to Mólech had used to be performed, in imitation of the Phœnician nations, who immolated and burnt their children to their The valley of Hinnom was, consequently, by the later Jews considered a type of the future abode and condition of the wicked; and, therefore, that state was assimilated in their minds to its prototype. The ancient Persians, on the contrary, venerating fire as the representative of the Divine nature, did not hold it to be one of the instruments of torture destined for the reprobate: they rather reckoned as such, extreme cold, hunger and thirst, the stinging and biting of serpents and wild beasts, the cutting and tearing of the flesh by devils, an intolerable stench, &c.† The Jews likewise teach that the wicked shall suffer by

is of Indian, or of cognate extraction; "Par" meaning "fruit" (Heb. TD), and "Désh" a "region" or territory. It therefore signified a tract of ground for fruit-trees, an orchard or fruit-garden);—and the identifying the "Pardes" of the Persians with their third heaven, came naturally enough. In later times, they made Paradise reach to the seventh heaven (Gemar. Tanith, f. 25. Beracoth, f. 34. Midrash Rabboth, f. 37): and they also say that it has three gates (Megillah, Amkoth, p. 78), or, as others will bave it, two (Midrash, Yalkut Shemuni); and four rivers—which latter circumstance is obviously taken from the description of the Garden of Aédhen (Gen. ii, 10, etc.)—flowing with milk, honey, wine, and halsam (Midrash, Yalk. Shem.). The Rabbins likewise mention seven different degrees of felicity (Nishmat Hayyim, f. 32): and say that the highest will be that of those who perpetually contemplate the face of God (Midrash, Tehillim, f. 11).

^{* &}quot;Gey-Ilinnom" ("the valley of Ilinnom") is the origin of the word "Gehenna," which properly means "Hell," in the sense of a place of torment; there is another word which has also been rendered "hell," in the Authorized Version, viz., "Ilades;" but this is a Greek word exactly corresponding in sense to the Hebrew "Sheól."

⁺ Hyde, Rel. Vet. Persar. p. 399.

intolerable cold* as well as heat; and that their faces shall become black.† Both the Magians and the Jews agree in making seven distinct regions in hell.‡

It is, indeed, alleged that a flaming Gehenna is to be received as an unquestionable truth, for the reason that our Lord has founded upon this belief some of his severest denunciations: § but, as a sufficient proof that our Lord merely used a popular superstition to enforce his doctrine, || we may advert to the parable of the king's feast, when the person who had disregarded the rule of such feasts was cast out into outer darkness. ¶ From the two instances, it is clear they were only used as illustrations.

Here it may be remarked that the Jews divided the subterranean region, generally, into two compartments; making one, "Paradise," or the "bosom of Abraham," and the other, "Gehenna," the place of torment: of which the parable of Lazarus and the rich man affords an apt illustration.** The rich man, being in Gehenna, that region of "Hades" or "Sheol" reserved for the reprobate, sees across a wide gulf Lazarus in "Abraham's bosom." Again, our Lord says to the thief on the cross, "Today thou shalt be with me in Paradise;" which may be identified with Abraham's bosom in this manner. It is an article of faith that Christ descended into "Hell" or "Hades:" this is asserted on the authority of the sixteenth Psalm, quoted by St. Paul in

^{*} Zohar, ad Exod. xix.

⁺ Yalkut Shemuni, Part xi, f. 86.

[‡] Hyde, Rel. Vet. Persar. p. 245. Nishmat Ḥayyim, f. 32. Gemar. Arubin, f. 19. Zohar, ad Exod. xxvi, 2.

[§] Matt. v, 22, 29, 30; xxiii, 33; Mark ix, 43-48; Lu. xii, 5.

^{||} Many eminent divines have even admitted that current opinions and prejudices, though erroneous, might yet be adopted, and turned into a vehicle of moral and religious instruction to those to whom they were habitual, without derogation to the inspired authority of the teacher.—Professor Powell's Connex. Nat. and Div. Truth, p. 257.

[¶] Matt. xxii, 13.

^{**} Lu. xvi. 22-26.

SECT. 1.]

his speech to the Jews of Antioch in Pisidia,* that the soul of Christ should not be left "in Shcol." It therefore should go down thither for a short space of time: and, consequently, our Lord alluded to this, when he mentioned his future presence in Paradise. It is highly probable that such was the popular notion of the Jews; but the apostle Paul, being an educated man, had been more thoroughly imbued with that tenet derived from the Persians, viz., that Paradise was in the third heaven, and not beneath the earth.+

Note 15.—On the military caste of ancient Egypt.

The military caste, in Egypt, ranked second to the priests; ‡ and to them was assigned one of the three portions into which the land of Egypt was divided by an edict of Sesostris, § in order that those who exposed themselves to danger in the field, might be more ready to undergo the hazards of war, from the interest they had in the country, as occupiers of the Herodotus (ii, 168) tells us each soldier, whether on duty or no, was allowed twelve arura of land, free from all charge and tribute; which was probably the mode of dividing the portion mentioned by Diodorus, though it may be inferred that every one obtained a share proportionate to his rank.

The whole military force, consisting of four hundred and ten thousand,** was divided into two corps, the Calasiries and Hermotybics. They furnished a body of men to do the duty of royal guards, one thousand of each being annually selected for that purpose; and each soldier had an additional allowance of five

Acts xiii, 34, 35.

^{† 2} Cor. xii, 2-4.

¹ Herodot. ii, 166.

[§] Diodor. i, 54.

[|] Ibid. i, 73.

The Arura was a square measure, containing 10,000 cubits.

^{**} Herodot. ii, 165, 166.

minæ of bread,* with two of beef,† and four arusters of wine,‡ as daily rations, during the period of his service.§

Rosellini mentions HOTOPH, "dedicated to the Sun," as an Egyptian name which frequently occurs in the hieroglyphics. The word "Yóseph," preceding, is supplied by the Samaritan and Septuagint.

Note 16.

'Adhúllaum was situated a few miles to the south-west of Jerusalem.

Note 17.

Patrick observes that it was not considered so objectionable, among the Hebrews, for a man who was circumcised to marry the daughter of one uncircumcised, as it was for the former to give his daughter in marriage to an uncircumcised husband. For an uncircumcised man was accounted unclean, though he had renounced idolatry; but a woman born of uncircumcised parents, was not so accounted, if she professed the faith of Israuël; for which he instances the case of Rauhaubh, who, though by birth a Chenaanitess, was married to Sálm'on, who was the great chief of the tribe of Yehúdhauh. (See Matt. i, 5.)

Note 18.

The pronoun is supplied by the Syriac. The Samaritan reads the next verb in the feminine.

NOTE 19.

This place, called also Achzibh,** was afterwards allotted to

^{*} Five pounds, five ounces, and one pennyweight.

[†] Two pounds, two ounces, and eight grains.

[‡] If the aruster is the same as the cotyla, these four will be little less than two pints English.

[§] Wilkinson's Anc. Egyp. vol. i, p. 283, 285.

Monumenti Storici, i, p. 117.

[¶] Comp. ch. xxxiv, 14.

^{**} Jos. 1v, 44; Mic. i, 14. In this latter passage, there is an allusion to the signification of the word, which means a "lie."

the tribe of Yehúdhauh; it is said, by Eusebius and Jerome, to have been situated near to 'Adhúllaum, and was uninhabited in their time: there was another town of the same name on the seacoast between Tyre and Acre, on the border of the territory of Aushér,* and now called Ez-Zíb.

NOTE 20.

These two words are inserted from the Syriac.

NOTE 21.

This, say the Rabbins,† was an ancient custom, and in force before the Law of Moses, which did here but enact what had been formerly practised, that, when a man died without issue, his next brother should marry his wife, and the children produced by this second marriage were considered as the children of the first husband, and in consequence inherited his possessions.‡ This custom afterwards extended to the next cousin, if no brother remained.§

Note 22.

That is, the days of mourning were passed.

Note 23.

The word signifies a "portion." This place was first allotted to the tribe of Yehúdhauh, afterwards to that of Daun, though it was long occupied by the Philistines. It lay on the border between those two tribes.

NOTE 24.

This word is supplied by the Samaritan and Septuagint. The latter authority gives the concluding clause of verse 15.

^{*} Josh. xix, 29; Judg. i, 31.

[†] See Maimon. Mór. Nebhóch. Part iii, cap. 49.

[†] Comp. Deut. xxv, 5-10.

[§] Compare Ruth iii, 12; iv, 5.

^{||} Comp. Jos. xv, 10, 57, with xix, 43.

[¶] Judg. xiv, 1; comp. 2 Chr. xxviii, 18.

NOTE 25.

This name signifies "two fountains." The place is mentioned as "Eynaum," in the list of towns that were afterwards allotted to the tribe of Yehúdhauh.*

Note 26.

The pronoun is supplied by the Syriac and Septuagint. That which occurs in the second clause of verse 17 is inserted from the latter, while the pronoun "me," in the last clause, is given by the former.

NOTE 27.

This is explained by Gesenius to have been a string from which the seal-ring was suspended; and, although it is generally worn, by the Arabs of the present day, on the finger, it is sometimes also suspended, in this manner, from the neck.

NOTE 28.

This is the reading of the Septuagint, Samaritan, and Syriac.

Note 29.

The word used in this place is different from that in verse 15, where it expresses the idea of Yehúdhauh in its simple form; while here the idolatrous inhabitants are addressed, according to whose religious system, tainted with polytheism and idolatry, there was an order of females "dedicated" to the worship of 'Ashtoreth (Astarte, or the planet Venus), and who practised dances and prostitution in honour of their idol, bringing their impure gain into the treasury of the temple, or expending it in sacrifices, as priestesses of the goddess. With this latter object, the kid seems to have been offered to Taumaur, verse 17.† The same thing exists in India to the present day.

^{*} See Josh. xv, 34.

[†] See Lucian. de dea Syra, sect. vi. Dial. Hetaer. vii, 1, xiv, 3. Tacit. Hist ii, 3. Strabo, xii, p. 532, 559. Casaub.

NOTE 30.

That is, Let no further step be taken for the recovery of the pledges.

Note 31.

The name is supplied by the Septuagint.

It is a custom, with the inhabitants of the Garrow Hills, to the north-cast of Bengal, that, if a man dies, his wife marries one of his brothers, and if all his brothers die, she marries his father. If a similar custom prevailed among the Kená'anees, it would appear that Taumaur had acted upon this principle; and, because Shélauh was not given to her, she considered him in the same light as if he had been dead, and so married his father: for Taumaur might in reality have contracted a kind of marriage with Ychúdhauh, and, from what is added at the end of verse 26, it appears to have been viewed in that light; the pledges she received and subsequently exhibited may have been obtained with this object; and it is an instance in confirmation of this opinion, that, in the code of Gentoo laws, the fourth form of marriage consists in the interchange of necklaces and strings of flowers.*

NOTE 32.

The Samaritan and Syriac give this verb in the feminine, and the same in the verse following.

NOTE 33.

This name signifies "day-spring;" probably in allusion to this child having first seen the light (verse 28). "Péréz" means a "breaking forth," and "Taumaur" denotes a "palm-tree."

This history appears to have been here introduced with a view not to break the thread of the subsequent narrative. That it

Observatious on the Garrow Hills, by John Elliot, Esq., Asiatic Res. vol. iii,
 p. 35. Fragments to Calmet, Nos. 83, 125. Clarke's Commentary.

follows the preceding in order of time, is sufficiently apparent from the mode in which it begins, and from its insertion between two passages which speak of the selling of Yóseph to Pótiphar in Egypt. It is likely that Yehúdhauh, in order to divert his thoughts from the unpleasant circumstances that had attended the disappearance of Yóseph, had changed his place of temporary residence, and left the vicinity in which his brethren were pasturing their father's flocks; and 'Adhúllaum lying not far north of Hébhr'on, where Yáŭkóbh resided, it would seem that Yehúdhauh had been one of those who took the painful message to the patriarch, and that, instead of returning to Dóthaun, he had continued in the vicinity of Hébhr'on. As there cannot have elapsed above twenty-three years from the selling of Yóseph into captivity, till the time when Israuël went down into Egypt, it is therefore probable that the birth of Péréz and Zéráh took place shortly before the latter event.

NOTE 34.

This word occurs in the Syriac Text. In this verse, the Syriac and Onkelos read "Arabs" for "Ishme'ëlees."

Note 35 .- On the houses of ancient Egypt.

Although, in the towns of ancient Egypt, the houses varied in size as well as in plan, yet, judging from the ruins that remain, the streets were laid out very regularly; and do not appear to have presented the constant mixture of large houses and low hovels, so frequently met with in eastern towns. As is usually the case in hot climates, many of them were narrow, and few, except the principal streets, were large enough to allow the passage of a chariot. In Thebes, however, they were probably on a somewhat larger scale, and proportionate with the size of the houses, some of which, even in the early age of its founder, are said to have been four or five stories in height.*

^{*} Diod. i, 45.

The houses of inferior size, which formed the continuous sides of streets, rarely exceeded two stories, while many of them consisted only of a ground-floor, and an upper set of rooms. The Egyptians do not appear to have generally preferred lofty houses; and, as in modern Egyptian towns, the largest seldom had more than three stories. Those of the richer citizens frequently covered a considerable extent of ground, and presented to the street either the sides of the house itself, or the walls of the court attached to it. The plan was regular, the rooms being usually arranged round an open area, or on either side of a long passage to which an entrance-court led from the street.

Some of the large mansions stood detached, and were enclosed, with the courts and garden, by a quadrangular wall. The porticoes which formed the entrances from the street were supported on two columns, below the capitals of which were attached ribands or banners; the name of the occupant being occasionally painted within, on the sides and upper front of the doorway: sometimes they consisted of a double row of columns, with colossal statues intervening.

A line of trees ran parallel with the exterior front of the quadrangle;* and, to prevent injuries from cattle or from any accident, the stems were surrounded by a low wall, pierced with square holes to admit the air.

The height of the portico was about twelve or fifteen feet, just exceeding that of the cornice of the doorway, which was only raised by its threshold above the level of the ground. On either side of the main entrance, there was also a smaller door, which was probably intended for servants, and those who came on business. The entrance led into a square court, at the further side of which stood the reception-room for visitors. This building, supported by columns decorated with banners, was closed only at the lower part, by inter-columnar panels, over which a stream of cool air

^{*} Compare Hor. Epod. i, 10, 22. Tibull. iii, 3, 15.

was admitted; and it is probable that protection from the rays of the sun was secured by means of an awning above. On the other side of this building, another door communicated with the court from the interior; and through it, it is likely, the master of the house, on the announcement of a stranger, came in to receive him. This latter, with two smaller side doors, led from the court of reception to another of larger dimensions, which was ornamented with avenues of trees, and communicated on the right and left with the interior of the house; and this, like most of the large courts, had a back entrance through a central and lateral gateway.

The arrangement of the interior was much the same on either side of the court: six or more chambers, the doors facing those of the opposite set, opened on a corridor supported by columns on the right and left of an area which was shaded by a double row of trees. At the upper end of one of these areas was a sitting-room, which faced the door leading to the great court; and over this and the other chambers were the apartments of the upper story. Here were also two small gateways looking upon the street.

According to another plan, the entrance led into a court planted with a double avenue of trees, on one side of which, two sets of chambers opened on a corridor, while other rooms were only separated from the outer wall by a long passage, and some again faced towards the court. The reception-room gave out upon the same side of the court, towards the middle, and from its inner doorway a colonnade led to the private sitting apartment, which stood isolated in the centre of the interior court. Adjoining the entrance of this latter, a door communicated on either hand with the side chambers; and, in its position, with a colonnade or porch in front, it bears a striking resemblance to the "summer parlour" of Aéghl'on, king of Mó-aubh, "which he had for himself alone," and where he received the Israëlite Ähúdh: * the slight

^{*} Jud. iii. 20-23.

of Xhúdh through the porch, after he had shut and locked the door of the parlour, likewise shews its situation to have been very similar to some of these isolated apartments in the houses and villas of the ancient Egyptians.

The chambers on the ground-floor of an Egyptian house were chiefly used for stores, furniture, and goods of different kinds; and amphoræ of wine and oil were arranged as in the apothecæ of a Roman mansion. The granaries were also laid out in a very regular manner, and varied in plan as much as the houses, to which they appear to have been frequently attached, even in the towns; judging from one represented in the sculptures of Alabastron, they were sometimes only separated from the house by a front avenue of trees. In this instance, there is a building facing one of the doorways, which represents a sitting-room for the steward or the inspector of the granary, who superintended the arrangement of whatever was deposited there; and the whole enclosure is divided into two parts.*

Note 36.

This word is inserted from the Samaritan and Septuagint. The former supplies the word "that," in the last clause of the verse; and the latter gives the name "Yóseph."

Wilkinson observes that the duty of stewards, in the establishments of wealthy Egyptians, was to superintend the house and grounds, to regulate the tillage of the land, to receive whatever was derived from the sale of the produce, to oversee the returns of the quantity of cattle and stock upon the estate, to settle all the accounts, and to condemn the delinquent peasants to the bastinado, or any punishment they might deserve.†

Note 37.

This is the reading of the Samaritan and Septuagint. The

^{*} See Wilkinson's Anc. Egyp. vol. ii, p. 95-107.

[†] Ibid. p. 135.

latter authority, with the Syriac, seems to imply the particle at the commencement of verse 9. The Syriac gives "or," in the last clause of the next verse.

Note 38.

R. Solomon and Josephus think this happened upon the occasion of some festival, when the master and the rest of the household were gone to the temples; and she staid at home feigning herself to be unwell.*

The name preceding is supplied by the Syriac, Samaritan, and Septuagint. The two latter give the words "and gone forth," near the end of verse 13; and the Septuagint with the Syriac give "slave," in the next verse.

Note 39.

These three words, as likewise the verb in the last clause of the verse, are inserted on the authority of the Septuagint. The addition at the end of the preceding verse is from the *Editio Grabii*.

Note 40.

This word signifies a "circular building," probably shut up all round with a high wall.

Note 41.

This is the reading of the Samaritan and Septuagint. The latter supplies the name "Yóseph," preceding; and the Syriac gives the conjunction at the beginning of the verse.

NOTE 42.

The Syriac and Septuagint read the word "chief" in the two places, and the same occurs in verse 5, from the latter authority.

The office of cup-bearer was one of great distinction among the ancient Medes, Persians, and Arabians. In the present

^{*} See Patrick's Commentary.

instance, these two functionaries were probably convicted or suspected of an attempt upon the king's life.

NOTE 43.

Clarke observes, that, in the opinion of many commentators, the original word signifies a "complete year;" and, as Pharaoh called them to an account on his birth-day, (verse 20,) Calmet supposes they had offended on the preceding birth-day, and thus had been one whole year in prison.

Note 44.—On the wines of Egypt.

The Egyptian vines were allowed, in some instances, to grow as standing bushes, and, being kept low, did not require any support; but others were formed into a series of bowers, and, from the form of the hieroglyph signifying vineyard, it may be inferred that this was the most usual method of training them: they do not appear, however, to have been attached to other trees, as with the Romans, and the modern Italians.

Among the Egyptian wines, that of Mareotis was, according to ancient authors, the most esteemed, and produced in the greatest quantity.* Athenœus says that the Mareotic grape was remarkable for its sweetness; the colour of the winc was white,† its quality excellent, light, and fragrant. Strabo further ascribes to it the additional merit of keeping to a great age. "Still," continues Athenœus, "it is inferior to the Teniotic;" this latter possessing, with an exquisitely aromatic fragrance and most delicious flavour, so great a degree of richness, that, when mixed with water, it diluted like Attic honey. There were, however, several other kinds produced in the valley of the Nile, which were held in high repute; and amongst them, the Sebennytic, in particular, was reckoned one of the choicest of the Egyptian wines.‡

^{*} Plin. xiv, 3; Hor. i. od. xxxi, 14; Strabo, lib. xvii; Athen. Deipn. i, 25.

[†] Virg. Georg. ii, 91.

¹ Plin, xiv, 7.

Note 45.

The paintings on the tombs of Egypt represent the cup as received upon the open palm of the hand. It may also be noticed, that the Hindoos have very much that fashion of receiving small things, such as cups, coin, &c. From the difference of expression, in the mouth of Yóseph (verse 13), which, as it is apparently trivial, is the more remarkable, it would appear that the Hebrews held the cup differently from the Egyptians, or with their fingers, according to our custom.

Note 46.

These two words are inserted from the Syriac, both here, and at verse 18; the same authority supplies the words "and truth," and "prison," in verse 14.

Note 47.

The Septuagint, Syriac, Arabic, Vulgate, and Onkelos, read "will remember thee;" and they have the same rendering at verse 20.

Note 48.

This word is supplied by the Septuagint; and the same at verse 19. Birds of prey are intended, which soar aloft as it were close to the vault of heaven. The words "unto him," in the first clause of the next verse, are inserted from the Septuagint and Syriac.

Note 49.

The noun is supplied by the Syriac and Septuagint. The latter authority gives the word "seven," at the beginning of verse 4; and both read "flesh," towards the end of it.

It seems uncertain whether the period of two years is to be dated from the time when Yóseph was first put in prison, or that when the chief cup-bearer was restored to liberty; but, from the connexion of the preceding, it appears to relate to the latter.*

Note 50.

The buffalo cow is doubtless here intended. This animal, which is very much distressed by the rays of the sun, delights to immerse itself in the water during the heat of the day; it lies down in a shallow spot, keeping its eyes and nose above the surface: and in these habits it differs essentially from the humped ox, which does not seek the water. It is likewise the milch-cow of the East, the other species yielding no more than what will suffice for its calf.

Patrick thinks that the Nilc is here represented as having overflowed a great way to the enriching of a pasture, at a distance from the river.

Note 51.

Not feeding, says Patrick, in a meadow, as the former did, but picking up grass here and there near the river. For this was a sign that it had not overflowed at all, or very little; there being no food for the cattle, but on the river's bank.

NOTE 52.

A species of wheat grows in Egypt, which does actually bear this number of ears on one stalk. It differs from ours in having a solid stem, that is to say, full of pith, in order to yield sufficient nourishment, and to support the weight of the ears.†

Note 53.—On the "east-wind."

During a period of somewhat more or less than fifty days, commencing in April, and lasting throughout May, hot southerly winds occasionally prevail in Egypt for about three days together. These winds, though they seldom cause the thermometer of Fahrenheit to rise above 95° in Lower Egypt, or, in Upper

^{*} Patrick's Commentary.

[†] See Fragments to Calmet, No. 147.

Egypt, 105°, are dreadfully oppressive, even to the natives. Egypt is also subject, particularly during the spring and summer, to the hot wind called the "Semúm," which is still more oppressive than the other, but of much shorter duration, seldom lasting longer than a quarter of an hour or twenty minutes. It generally proceeds from the south-east or south-south-east, and carries with it clouds of dust and sand.*

Note 54.

The Septuagint is here followed. The Syriac supplies the name "Pharaoh," towards the beginning of verse 8.

NOTE 55.

The Samaritan and the Septuagint read the pronoun in the plural. The latter authority, at the commencement of verse 11, reads $\dot{a}\mu\phi\dot{\phi}\tau\epsilon\rho\sigma$. The words "unto us," in verse 13, are supplied by the Syriac.

Note 56.—On the Egyptian practice of shaving.

The Egyptians, says Herodotus,† only let the hair of their head

^{*} Lane's Mod. Egyp. vol. i, p. 3. The destructive nature of the semúm is affirmed by almost all travellers. Bruce speaks of it in his Travels. On their way to Syene, Idrís, their guide, seeing one of these destroying blasts coming, cried out with a loud voice to the company, "Fall upon your faces, for here is the semúm!" "I saw," says Bruce, "from the south-east, a haze coming, in colour like the purple part of the rainbow, but not so compressed or thick. It did not occupy twenty yards in breadth, and was about twelve feet high from the ground. It was a kind of blush upon the air, and it moved very rapidly; for I scarce could turn to fall upon the ground, with my head northward, when I felt the heat of its current plainly upon my face. We all lay flat upon the ground, as if dead, till Idrís told us it was blown over. The meteor, or purple haze, which I saw, was indeed passed, but the light air that still blew was of a heat to threaten suffocation. For my part, I found distinctly in my breast that I had imbibed a part of it; nor was I free from an asthmatic sensation till near two years afterwards."

—Bruce's Travels, vol. vi, p. 462.

On another occasion, the whole company were made so ill by one of these pestilential blasts, that they had scarcely strength to load their camels.—*Ibid.* p. 484.

⁺ Lib. ii, 36; iii, 12.

and beard grow in mourning, being at all other times shaven; which agrees both with the Text and with the sculptures of Egypt. So particular, indeed, were they, in this custom, that the neglect of it was made a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition, or of a slovenly person, the artists represented him with a beard. Their love of caricature, in this respect, was not confined to the lower orders, but extended even to the king; and the negligent habits of Remeses VII. are indicated in his tomb at Thebes, by the appearance of his chin, blackened by an unshorn beard of two or three days' growth.

The Egyptians did not confine the privilege of shaving to free-born citizens, like the Romans, who obliged slaves to wear their beards and hair long, and only permitted them the use of a cap after they had been enfranchised: and though foreigners, who were brought to Egypt as slaves, had beards on their arrival in the country, we find that, so soon as they were employed in the service of this people, they were obliged to conform to the habits of their masters; their beards and heads were shaven, and they were a close cap.*

NOTE 57.

The Samaritan supplies the conjunction. The word "saying," preceding, as likewise the addition to the second clause of verse 19, is given by the Septuagint. The particle "yea," following, is inserted from the Syriac.

Note 58.

The conjunction is given by the Samaritan; the Septuagint supply the word preceding, as likewise the word "seven" at the beginning of the verse.

Note 59.

The Samaritan, Syriac, and Septuagint, supply the conjunction.

^{*} See Wilkinson's Anc. Egyp. vol. iii, p. 357.

The second clause of the verse preceding is amplified from the two latter authorities.

NOTE 60.

This verse follows the Septuagint, which likewise gives the name at the end of verse 26.

Note 61.

The Samaritan and Septuagint supply the conjunction.

Note 62.—On the inundation of the Nile.

The Syriac and Septuagint are here followed. In the penultimate clause of the next verse, the latter authority reads, τοῦ λιμοῦ τοῦ ἐσομένου.

Clarke observes that the circumstance of the seven fat and seven lean kine coming out of the same river, points to it as the cause both of the plenty and of the dearth. There being scarcely any rain in Egypt, the country depends for its fertility on the overflowing of the Nile; and the fertility is proportioned to the duration and extent of the inundation. It may therefore be concluded, that the seven years of plenty were owing to an abundant overflowing of the river; and that the seven years of dearth were occasioned by a very partial inundation, or a total want of it. As Egypt owes its productiveness to the Nile, and the inundation is not always equal, there is, consequently, a point to which it must rise in order to saturate the land, that it may produce grain sufficient for the support of its inhabitants. Pliny has given a scale by which the plenty and dearth was ascertained; and this scale may even now be considered correct. The proper height of the inundation, he says, was sixteen cubits. When the waters were lower than this standard, they did not overflow the whole country; when above this standard, they were too long in running off. In the former case, the ground was not saturated; in the latter, the waters were detained so long upon the soil that the seed-time was lost. If the river rose but twelve cubits, a famine was the consequence; even at thirteen cubits, a dearth

prevailed; fourteen cubits produced general rejoicing; fifteen, perfect security; and sixteen, all the luxuries of life.*

Note 63.

The Samaritan supplies the pronoun; and, with the Syriac and Septuagint, gives the conjunction at the beginning of the next verse. The Septuagint render the word "prefects," following, by τοπάρχας...

Note 64.

In this clause, the Septuagint has been followed. The name "Egypt" in the clause preceding, is inserted from the Samaritan. These two authorities supply the word "seven," in the next yerse.

Note 65.

This word is inserted from the Septuagint.

Note 66.—On the seal-ring.

This is explained to have been done, both in token of the dignity to which he was preferred, and that he might seal letters and patents in the king's name.

Wilkinson remarks,‡ that these rings were mostly of gold; and this metal seems to have been always preferred to silver, for rings and other articles of jewellery.§ Silver rings, however, are

^{*} Plin. Hist. Nat. lib. v, cap. 9.

[†] Vossius, de Orig. et Progr. Idolol. lib. i, cap. 9.

[‡] Anc. Egyp. vol. iii, p. 372.

[§] One of the largest signets discovered in the tombs contained twenty pounds' worth of gold. It consisted of a massive ring, the metal in the thickest part measuring half an incb in diameter; and bore an oblong plinth (on which the devices were engraved) one inch long, six-tenths in its greatest, and four-tenths in its smallest breadth. On one face was the name of a king, the successor of Amunoph III., who lived about B.C. 1400; on the other a lion, with the legend "lord of strength," referring to the monarch: on one side a scorpion, and on the other a crocodile.—Wilkinson.

occasionally met with; and two, which were accidentally found in a temple at Thebes, are engraved with hieroglyphics, containing the name of the royal city.

Giving the seal-ring was a mark of the greatest confidence; it is still used in the East for signing letters and other writings, and its impression is considered more valid than the sign-manual. A little ink is dabbed upon it with one of the fingers, and it is pressed upon the paper; the person who uses it having first touched his tongue with another finger, and moistened the place in the paper which is to be stamped. It is generally worn on the little finger of the right hand.*

Note 67.—On the investiture of fine linen.

It has long been a common custom with eastern princes to bestow dresses of honour upon men of literature and science, as well as upon their great officers and other servants. With dresses of this description were sometimes given, to emírs, (or great military officers,) neck-rings or collars, (called tók,) some of which were set with jewels; and to wezírs, instead of the tók, a necklace of jewels.†

Pliny specifies four qualities of linen which were particularly noted in Egypt: the Tanitic, the Pelusiac, the Butine, and the Tentyritic; and mentions in the same place the cotton-tree of Egypt, which he confines to the Upper country. He also states that the quantity of flax, cultivated in Egypt, was accounted for by their exporting linen to Arabia and India; and the quality of that produced by the Egyptian looms is shewn to have been far superior to any other.‡

^{*} Lane's Mod. Egyp. vol. i, p. 43, Third Edit.

[†] Lane's Transl. Elf. L. w. l. Note 15 to ch. ii.

[‡] The threads used for nets were remarkable for their tenuity; some of these were so delicate (Plin. xix, 1) that they would pass through a man's ring, and a single person could carry a sufficient number of them to surround a whole wood. Julius Lupus, who died while governor of Egypt, had some of these nets, each string of which consisted of one hundred and fifty threads. The Rhodians, also,

Note 68.—On the golden chain of the judicial office.

Wilkinson observes that, among the ancient Egyptians, it was customary for the chief judge to wear a golden chain round his neck, to which was suspended a small figure of Truth, ornamented with precious stones. This was a representation of the divinity which was worshipped under the double character of Truth and Justice, and whose name was Thmei.*

preserved, in the Temple of Minerva, the remains of a linen corslet, which had been presented to them by Amasis, king of Egypt, the threads of which were severally composed of three hundred and sixty-five fibres; and Mutianus, who was thrice consul, affirmed, when at Rome, that he had examined it.

Herodotus (ii, 182; iii, 47) mentions this corslet, as likewise another, presented by Amasis to the Laccdæmonians, which had been carried off by the Samians: it was of linen, ornamented with numerous figures of animals, worked in gold and cotton. Each thread of this corslet was an object of wonder; for, though very fine, every one was composed of three hundred and sixty other threads, all distinct; the quality being similar to that dedicated to Minerva, at Lindus, by the same monarch.

* The Coptic name of justice or truth; hence the O'suic of the Greeks. This appears to have likewise heen the original of the Hebrew "Thummim;" a word which, according to the Septuagint Version (Exod. xxviii, 30), contained an allusion to "truth," and, by its plural termination, bore a further analogy to the double Thmei of Egypt. She frequently occurs in the sculptures in this double capacity, and is then represented by two figures exactly similar, standing side by side (Wilk. Anc. Egyp. ii, 27). She also appears as a single figure, in a sitting posture, and having her eyes closed (Diod. i, 48); purporting that the duty of a judge was to weigh the question according to the evidence he had heard, and to trust rather to his mind than to what he saw; an emblem of a similar nature occurred in those statues at Thebes of judges without hands, with their chief or president at their head, having his eyes turned downwards, signifying (Plut. de Is. s. x) that justice ought neither to be accessible to bribes, nor guided by favour and affection. What makes this resemblance the more remarkable, is, that the chief priest among the Jews, who, before the election of a king, was also the judge of the nation, was alone entitled to wear this honorary badge; and the Thúmmím, like the Egyptian figure, was studded with precious stones of various colours. (See Anc. Egyp. vol. ii, p. 26.)

Lord Prudhoe also has very ingeniously suggested, that the Urim is derived from the two asps, or basilisks, urei, which were the emblems of royalty in Egypt. Ouro is the Egyptian word implying a "king."

NOTE 69.

ATPER, "bow the head," which is the suggestion of Ign. Rossi,* is preferred by Gesenius as the best exposition of this difficult word.†

NOTE 70.

This name signifies "the preserver of the world?" Π-CUIHT-U-Y-CHES.‡ So the Septuagint and Jerome render it; the latter having "salvator mundi," the former Ψονθομφανήχ. The Hebrew has transposed the order of the two first letters, to give the name a semblance of Hebrew origin: of this practice we find various instances.

NOTE 71.

This name is identical with "Pótiphar," signifying "one who is dedicated to Ré" or "the Sun." Compare Note 15 of this Section. "As-neith" signifies "one who is dedicated to Neith:" ΣC-HEIT. The Septuagint write it 'Ασενέθ.

The priests of the Sun at Heliopolis, like those of Thebes and Memphis, were celebrated for their wisdom as well as their learning in astronomy and other sciences; and to this city Plato, Eudoxus, and other Greek sages repaired, in order to study "the wisdom of the Egyptians:" Pythagoras, also, is said to have been the disciple of Oinuphis of Heliopolis. It was situated on the east bank of the Nile, a few miles to the north of Memphis.

^{*} Etymolog. Ægyptiac, p. 1. † See his Thesaurus.

[‡] See Jablonskii opuscula, i, 207—216. Rosellini, Monumenti Storici, p. 185. Gesenius' Thes. p. 1181.

[§] See Ges. Thes. p. 130. Jablonski, Opuscc. ii, 209. Panth. Ægypt. i, 56.

^{||} Plut. de Is. s. 10. Near the city was an observatory, which Strabo (xvii, p. 555), perhaps erroneously, attributes to Eudoxus, as there would appear greater reason to think that it was of purely Egyptian origin. See Wilkinson's Anc. Egypt. vol. iv. pp. 301, 302.

NOTE 72.

This clause follows the Samaritan with the Syriac and Septuagint.

Note 73.—On the Egyptian mode of threshing.

Patrick supposes that the corn was laid up as it was gathered, unthreshed;* that it might keep the longer, and that there might be food for the cattle also: and what was laid up in the first year of plenty, it is reasonable to think was given out during the first year of famine.

In order to facilitate the trituration, the wheat was usually cropped a little below the ear,† with a toothed sickle, and carried to the threshing-floor in wicker baskets, upon asses, or in rope nets borne on a pole by two men; while the gleaners followed to collect the fallen ears in hand-baskets. The threshing-floor was a level circular area near the field, or in the vicinity of the granary, where, when it had been well swept, the ears were deposited, and cattle was driven over it to tread out the grain. While superintending the animals employed for this purpose, the Egyptian peasant, as usual both in ancient and modern times, relieved his labours by singing; and the ingenious Champollion found in a tomb at Eilethyas a song of the threshers, written in hieroglyphics over oxen treading out the grain, of which he gives this translation:

Thresh for yourselves, (bis)
O oxen!
Thresh for yourselves, (bis)
Measures for yourselves,
Measures for your masters.

Other songs of a similar character may be found in the sculptured tombs of Upper Egypt.

A certain quantity of wheat was first strewn in the centre of the area, and when this had been well triturated by the animals'

^{*} The text is so understood by the Vulgate.

⁺ Comp. Job xxiv, 24.

[#] Lettres sur l'Egypte, p. 146, 196.

feet, more was added, by means of large wooden forks, from the main heap, raised around and forming the edge of the threshing-floor; and so on till all the grain was trodden out. Sometimes the cattle were bound together by a piece of wood or a rope fastened to their horns, in order to force them to go round the heap and tread it regularly, the driver following behind them with a stick.

After the grain was trodden out, they winnowed it, with wooden shovels; it was then carried to the granary in sacks, each containing a fixed quantity, which was determined by wooden measures, a scribe noting down the number as called by the teller who superintended its removal. Sweepers with small handbrooms were employed to collect the scattered grain that fell from the measure; and the "immense heaps of corn,"* collected from the land which was round about every eity, fully accord with the representation of the paintings in the tombs.

While some were employed in collecting the grain and depositing it in the granary, others gathered the long stubble from the field, and prepared it as provender to feed the horses and cattle; for which purpose it was used by the Romans,† as it is likewise by the modern Egyptians. The straw was either cut close to the ground or plucked up by the roots, and chopped; and this, with dried clover,‡ was laid by for autumn, when, the pastures being overflowed by the Nile, the flocks and herds were kept in sheds or pens on the high grounds, or in the precincts of the villages.§

NOTE 74.

This word is supplied by the Syriac; the name following signifies "causing to forget."

The first clause of verse 50 is given according to the Septuagint reading.

^{*} Diod. i, 36.

[†] Plin. xviii, 30.

[‡] The dris of modern Egypt.

[§] Diod. i, 36. See Wilkinson's Anc. Egyp. vol. iv, p. 85, seqq.

NOTE 75.

The Samaritan omits the word "all" of the last clause; and the Septuagint leave out the word "house." From a comparison of these two authorities with the Hebrew Text, this has appeared to be the sense intended.

Note 76.

There is here an allusion to the name "Aphráim."

NOTE 77.

The conjunction is supplied by the Samaritan, Septuagint, and Syriac.

NOTE 78.

This passage follows the Samaritan and Septuagint.

Note 79.

The Samaritan reads "all lands."

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SECTION II.

THE FAMILY OF YAAKOBH IN EGYPT.

Now when Yánkóbh saw that [there] was corn in Egypt, Yánkóbh said unto his sons, Wherefore look ye [thus] fearfully' one on another? And he said, Lo, I have heard that [there] is corn in Egypt: go down thither, and buy us corn from thence, that we may live and not die. Yóseph's ten brethren went down, therefore, to buy corn out of Egypt: but Bin-yaumín, Yóseph's brother, Yánkóbh sent not with his brethren; for he said, Lest mischief befall him. So the sons of Israuël came to buy corn among those who came: for the famine was in the land of Kená'an.

Now Yóseph was the ruler over the land, and [it was] he that sold corn unto all the people of the land. And Yóseph's brethren came, and prostrated themselves unto him [with their] face to the earth.² And when Yóseph saw his brethren, he recognized them: but he made himself strange unto them, and spake roughly to them; and he said unto them, Whence come ye? and they said, We are come from the land of Kená'an, to buy food. Now, though Yóseph recognized his brethren, they did not

recognize him.3 And Yóseph remembered the dreams which he had dreamed [and related] unto them; and he said unto them, Ye [are] spies: to see the nakedness of the land are ye come. And they said unto him, Nay, my lord, but thy slaves are come to buy food. We all are the sons of one man: we are true [men]; thy slaves are not spies. And Yoseph said unto them, Nay, but ye are come to see the nakedness of the land. And they said, Thy slaves are twelve brethren, the sons of one man in the land of Kená'an: and lo, the youngest [is] with our father this day, and the other is not [living]. And Yóseph said unto them, That [is] what I spake to you, saying, Ye [are] spies. Hereby shall ye be proved: by the life of Pharaoh, s ye shall not go out hence but when your youngest brother be come hither. Send one of you, that he may fetch your brother: but ye shall be kept in bonds, until' your words be proved whether there be [any] truth with you; and if not, by the life of Pharaoh, ye [are] spies. But they said, The lad will not be able to leave his father; for, should he leave his father, he would die.

And he put them up in prison three days.

And Yóseph said unto them, on the third day, This do, and live: I myself fear the [most high] God. If ye [be] true [men], let one brother of you be bound in the house of your prison; and [as for] you, go and bring corn for the famine of your houses; and your youngest brother bring unto me, that your words may be verified: and if not, ye shall die. And they did so. And they said one to another, Verily we [are] guilty concerning our brother, when we saw the distress of his soul as he entreated mercy of us, and we hearkened not: therefore is all this distress

come upon us. And Réubhen answered them, saying, Spake8 I not unto you, saying, Sin not against the lad? but ye hearkened not: therefore also, lo, his blood is required. Now they knew not that Yóseph understood [them]; for the interpreter [officiated] between them. And Yóseph turned away from them, and wept; and he returned to them, and spake unto them, and took from them Shima'on,⁹ and bound him before their eyes. And Yóseph commanded, and they filled their vessels with corn; [he commanded] also to return their money each to his sack, and to give them provision for the way; and [they] did so unto them. And they put up their corn upon their asses,10 and departed thence. And as one of them opened his sack to give his ass provender in the lodging-place," he saw his money bag;12 and lo, it [was] in the mouth of his bag. And he said unto his brethren, My money is returned: and moreover, behold, it [is] in my bag's mouth.13 And their heart failed them, and they shuddered, [looking] one at another, saying, What [is] this God hath done unto us!

And when they were come unto Yánkóbh their father, to the land of Kenáran, they told him all the things that had befallen them, saying, The man, the lord of the country, spake roughly unto us, and put us in prison, as [though we were] spying the land: and we said unto him, We [are] true [men], we are not spies; we are twelve brethren, the sons of our father; but" one of us is not, and the youngest [is] this day with our father in the land of Kenáran. And the man, the lord of the country, said unto us, Hereby shall I know that ye [are] true [men]: leave with me one brother of you, and take for the famine of your

houses, and go; and bring your youngest brother unto me, that I may know that ye [are] not spies, but [that] ye [are] true [men]; and 16 and your brother will I give [back] unto you, and ye shall trade in the land. And it came to pass, as they emptied their sacks, lo, each man's purse of money [was] in his sack: and when they saw their purses of money, they and their father, they were afraid. And Yankobh their father said unto them, Me have ye bereaved! Yóseph is not, and Shima'on is not, and ye will take Bin-yaumin [away]: all these things do [weigh] upon me. And Reúbhen said unto his father, saying, Slay my two sons, if I bring him not unto thee: give him into my hand, and I will bring him back to thee. But he said, My son shall not go down with you: for his brother [is] dead, and he alone is left of his mother; to and should mischief befall him by the way wherein ye go, ye will bring down my grey hair with sorrow to Sheól.

Now the famine [was] grievous in the land. And it came to pass, when they had finished eating the corn which they had brought from Egypt, that Yáakóbh their father said unto them, Buy us again a little food. And Yehúdhauh said unto him, saying, The man, the lord of the country, did solemnly protest unto us, saying, Ye shall not see my face, except your youngest brother [be] with you. If thou do send our brother with us, we will go down and buy thee food: but if thou do not send our brother with us, we will not go down; for the man said unto us, Ye shall not see my face, except your youngest brother [be] with you. And Israuël their father said unto them, Wherefore dealt ye [so] ill with me [as] to tell the man whether ye had yet a brother? And they said, The

man straitly asked of us and of our kindred, saying, Is your father yet alive? and shave ye [yet] a brother? and we told him according to the tenor of these words: could we certainly know that he would say unto us, Bring your brother down? And Yehúdhauh said unto Israuël his father, Send the lad with us, and let us arise and go: that we may live and not die; both we and thou, and our families. I will be surety for him; at my hand shalt thou require him: if I bring him not unto thee and set him before thee, then shall I bear the blame before my father for ever; for, had we not delayed, even now we had returned these two times. And Israuël their father said unto them, If [it must] indeed [be] so, this do: take of the choice fruits of the land in your vessels, and bring down a present to the man; a little balsam, and a little honey, and aromatic dust, and ladanum, and pistachio-nuts, and almonds.19 Take also a second [supply] of money in your hand, and the money that was returned in the mouth of your bags, take again in your hand; peradventure it [was] an error: and take your brother, and arise, and return unto the man; and God Almighty give you compassion before the man, that he may send [back] with you²⁰ your other brother and Bin-yaumín; and [as to] me, as I am bereaved, I am bereaved.

And the men took that present, and took a second [supply] of money in their hand; and they took Bin-yaumín with them, and arose, and went down to Egypt, and stood before Yóseph. And when Yóseph saw Bin-yaumín with them, he said unto him that [was] over his house, Bring the men to the house, and slaughter meat,²¹ and make ready; for the men will eat with me at noon. And the

man did as Yóseph had said, and the man brought the men to Yóseph's house.

And when the men saw that they were brought to Yóseph's house, they said, Because of the money that was returned into our bags at the first, [are] we brought in; [that they may be able] to surprize us, and to fall upon us, and to take us for slaves, with our asses. And they drew near unto the man that [was] over Yoseph's house, and spake unto him at the entrance22 of the house; and they said, Pardon me, my lord: we did indeed come down at the first to buy food; and it came to pass, when we were come to the lodging-place, that we opened our bags, and lo, each man's money [was] in the mouth of his bag, our money in its [full] weight; and we have brought it again in our hand. And other money have we brought down in our hand to buy food: we know not who put our money in our bags' mouth.23 And he said, Peace [be] unto you; fear not: your God and the God of your fathers hath given you treasure in your bags; your money came to me. And he brought Shima'on out unto them.

So the man brought the men into Yóseph's house, and gave water, and they washed their feet; and he gave provender for their asses. And they made ready the present against Yóseph came at noon; for they heard that they should eat bread there: and when Yóseph came to the house, they brought unto him the present which [was] in their hand, into the house, and prostrated themselves unto him [with their] face to the earth. And he asked of their welfare, and said unto them,²⁴ Is your father well, the old man whom ye mentioned to me? is he yet alive? And they said, Thy slave our father [is] well, he [is] yet

alive: and he said, Blessed of God [be] that man! and they bowed and prostrated themselves.26 And Yóseph lifted up his eyes, and saw Bin-yaumín his brother, his mother's son; and he said, Is this your youngest brother whom ye said ye would bring unto me?20 and he said, God be gracious unto thee, my son. And Yóseph hasted, for his bowels did yearn towards his brother, and he sought [where] to weep; and he entered into the inner chamber, and wept there. And he washed his face, and went forth, and refrained himself, and said, Set on bread: and they set on for him by himself, and for them by themselves, and for the Egyptians that ate with him by themselves (for the Egyptians may not eat bread with the Hebrews, for that [is] an abomination unto the Egyptians). And they sat before him, the first-born according to his right of primogeniture, and the younger according to his inferiority [as younger brother]; and the men wondered, [looking] one at another. And they took28 courses of victuals, from before him, unto them; and Bin-yaumín's course was five times more abundant than the courses of them all: and they drank and caroused with him.20

And Yóseph commanded him that [was] over his house, saying, Fill the men's bags with food, according as they shall be able to carry, and put each man's money in the mouth of his bag; and my goblet, the silver goblet, put in the mouth of the bag of the youngest, with the money of his corn. And the servant did according to the word of Yóseph which he spake.

When the morning shone, the men were sent away, they, and their asses. They were gone out of the city, and had not proceeded far, when Yóseph said

unto him that [was] over his house, Arise, [and] pursue after the men; and when thou hast overtaken them, thou shalt say unto them, Wherefore have ve requited evil for good? wherefore have ye stolen my silver goblet? is not this the cup wherein my lord drinketh, and whereby indeed he divineth?31 ve have done evil in35 that which ye have done. So he overtook them, and spake unto them according to these words. And they said unto him, Wherefore speaketh my lord according to these words? far be it from thy slaves to do after this manner! Lo, the money which we found in the mouth of our bags we brought again unto thee from the land of Kená'an: how then should we steal out of thy lord's house silver or gold? with whomsoever of thy slaves the goblet is found, let him even die; and we also will become slaves unto my lord. And he said, Now also, according to your words, so [be] it: he with whom the goblet is found shall be slave unto me, 33 and ye shall be blameless. And they hasted and took down each his bag to the ground, and opened each his bag. So he searched, beginning at the eldest and ending at the youngest; and the goblet was found in Bin-yaumín's bag. And they rent their garments, and laded each his sack upon his ass, and returned to the city.

And Yehúdhauh and his brethren came to Yoseph's house, for he was yet there, and fell down before him to the earth. And Yoseph said unto them, What [is] this deed which ye have done? know ye not that a man who [is] so [great] as I, can certainly divine? And Yehúdhauh said, What shall we say unto my lord? and what shall we speak? and wherewith³⁴ shall we justify ourselves? for the [most high] God hath found out the iniquity of thy slaves.

Lo, we [are] slaves unto my lord, both we, and he in whose hand the goblet was found.

And Yoseph said, Far be it from me to do this! the man in whose hand the goblet was found, he shall be slave unto me:³⁶ and [as for] you, go ye up in peace unto your father.

And Yehúdhauh drew near unto him, and said, Pardon me, my lord: let thy slave speak, I pray thee, a word in the ears of my lord, and let not thy wrath burn against thy slave; for thou [art] even as Pharaoh. My lord asked his slaves, saying, Have ye a father or a brother? and we said unto my lord, We have a father, an old man, and a younger [brother], a child of [his] old age; and his brother [is] dead, and he is left alone of his mother, and his father loveth him. And thou saidst unto thy slaves, Bring him down unto me, that I may set mine eye upon him. we said unto my lord, The lad will not be able to leave his father; for, were he to leave his father, [the old man] would die: but thou saidst unto thy slaves, Unless your youngest brother come down with you, see not my face again. And it came to pass, when we were come up unto thy slave our³⁶ father, that we told him the words of my lord. And thy slave our father said unto us, Buy us again a little food. And we said unto our father, We cannot go down: but if our youngest brother go down with us.37 then will we go down; for we may not see the face of the man, if our youngest brother be not with us. And thy slave our38 father said unto us, Ye do know that my wife bare me two [sons]: and one of them went out from me, and I said, Surely he is torn in pieces, and I have not seen him hitherto; and ye will take this [one] also from my

presence; and should mischief befall him, ye will bring down my grey hair with evil to Sheól. And now, when we come unto thy slave our father, and the lad is not with us, (for his soul [is] bound up with his soul,) it will then come to pass, when he seeth that the lad is not with us, that he will die: and thy slaves will have brought down the grey hair of thy slave our father with sorrow to Sheól. For thy slave became surety for the lad unto our father, saying, If I bring him not unto thee, and set him before thee, then shall I bear the blame to my father for ever. Now therefore, let thy slave, I pray thee, abide instead of the lad a slave unto my lord, and let the lad go up with his brethren: for how shall I go up unto my father, and the lad be not with us? lest I behold the evil which shall befall my father!

Then Yoseph could not refrain himself for all who stood by him: and he cried, Send out every man from before me. And [there] stood no man with him, when Yoseph made himself known unto his brethren. And he uttered his voice in weeping: and all41 the Egyptians heard, and the house of Pharaoh heard. And Yoseph said unto his brethren, I [am] Yoseph: is my father yet alive? but his brethren were not able to answer him, for they were dismayed at his presence. And Yoseph said unto his brethren, Draw near to me, I pray you. 42 And they drew near. And he said, I [am] Yóseph your brother, he whom ye sold into Egypt. And now, be not vexed, and let it not seem grievous in your eyes, that ye sold me hither: because for the preservation of life God sent me before you. For, these two years, the famine [hath been] in the midst of the land; and [there are] yet five years, that

[there shall be] no ploughing nor harvest: and God sent me before you, to preserve you a remnant in the land, and to preserve life for you for a great number to escape. Now therefore, [it was] not ye [that] sent me hither, but the [most high] God:43 and he hath made me a father unto Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Hasten and go up to my father, and ye shall say unto him, Thus saith thy son Yoseph, God hath made me lord of all the land of Egypt: come down to me, therefore, and tarry not; and thou shalt dwell in the land of Góshen, and shalt be near unto me,46 thou, and thy sons, and thy sons' sons, and thy flocks, and thy herds, and all that thou hast, and I will maintain thee there; for, yet five years, [there will be] famine; lest thou be wasted, thou, and thine house, and all that thou hast. And lo, your eyes do see, and the eyes of my brother Bin-yaumin, that [it is] my mouth that speaketh to you.46 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall hasten and bring down my father hither. And he fell upon the neck of Binyaumin his brother, and wept upon him:47 and Bin-yaumin wept upon his neck. And he kissed all his brethren, and wept upon them; and after that, his brethren spake with him.

Now the report was heard in the house of Pharaoh, saying, Yóseph's brethren are come: and the thing was good in the eyes of Pharaoh, and in the eyes of his servants. And Pharaoh said unto Yóseph, Say unto thy brethren, This do ye: lade your beasts with corn, and depart [and] go to the land of Kená'an; and take your father and your houses, and come unto me; and I will

give you of all the good of the land of Egypt; and eat ye the fat of the land. Now, [as to] thee, behold, thou art commanded. Say unto thy brethren,48 This do ye: take you out of the land of Egypt chariots for your families and for your women; and bring your father, and come. And let not your eye spare for your furniture; for the good of all the land of Egypt is yours. And the sons of Israuël did so; and Yoseph gave them chariots49 at the command of Pharaoh, and he gave them provision for the way: to all of them he gave severally [two] changes of garments; but unto Bin-yaumín he gave three hundred [pieces] of silver, and five changes of garments. And for his father he sent after this [manner]: ten he-asses carrying of all the good of the land of Egypt, 50 and ten sheasses carrying corn and bread and victuals for his father for the journey. So he sent his brethren away, and they departed; and he said unto them, Do not quarrel by the way.

And they went up out of Egypt, and came to the land of Kená'an unto Yáặkóbh their father. And they told him, saying, Yóseph⁵¹ [is] yet alive; and verily he [is] ruler over all the land of Egypt: but his heart was cold [to the tidings], for he believed them not. Howbeit, when they spake unto him all the words of Yóseph which he had spoken unto them, and [when] he saw the chariots which Yóseph had sent to fetch him, the spirit of Yáặkóbh their father revived; and Israuël said, [It is] enough: Yóseph my son [is] yet alive; I will go and see him before I die.

And Israuël decamped, with all that he had, and came to Beër-shébháğ, and sacrificed sacrifices unto the God of his father Is'hauk. And God said unto Israuël in the

visions of the night, and he said, Yáakóbh, Yáakóbh! and he said, Lo, I [am here]. And he said unto him,52 I am the [mighty] God, the God of thy fathers: fear not to go down into Egypt, for I will make thee a great nation there. Moreover, I will myself go down with thee into Egypt, and I will also myself surely bring thee up [again from thence];53 and Yóseph shall put his hands64 upon thine eyes. And Yáakóbh arose from Beër-shébháa: and the Běney Israuël carried Yáakóbh their father, and their families, and their wives, in the chariots which Pharaoh had sent to carry him. And they took their cattle, and all55 their wealth which they had gotten in the land of Kená'an, and came into Egypt, Yáakóbh and all his seed with him: his sons and his sons' sons with him, his daughters and his sons' daughters, and all his seed, he brought with him into Egypt.

Now these [are] the names of the Běney Israuël that came into Egypt with Yáakóbh their father.

Yáṇkóbh and his sons:—The first-born of Yáṇkóbh; Reúbhen. And the sons of Reúbhen; Khanóch, and Pallú, and Ḥeṣr'on, and Kármí. And the sons of Shimṇ'on; Yemú-ël, 7 and Yaumín, and Ohádh, and Yauchín, and Ṣoḥár, and Shauúl the son of the Kená'anec woman. And the sons of Lewí; Gérsh'on, and 8 Kehauth, and Meraurí. And the sons of Yehúdhauh; Aér, and Onaun, and Shélauh, and Péréz, and Zéráh. (But Aér and Onaun died in the land of Kená'an.) And the sons of Péréz were; Ḥeṣr'on, and Ḥaumúl. And the sons of Issauchaur; Tolau', and Púwwauh, and Yaushúbh, and Shimr'on. And the sons of Zebhúlún; Sérédh, and Shimr'on. And the sons of Zebhúlún; Sérédh, and Yálþleël.—These [were] the sons of Léauh,

whom she bare unto Yáakóbh in Mesopotamia; with Dinauh his daughter: all the souls, of his sons and of his daughters, thirty and three.⁶²

And the sons of Gaudh; Ṣiphyon, and Ḥággi, and Shúni, and Äṣb'on, and 'Adhi, and Aródhi, and Areëli. And the sons of Aushér; Imnauh, sand Ishwauh, and Ishwi, and Beri'auh, and Séráḥ their sister. And the sons of Beri'auh; Ḥébhér, sand Málk-i-ël.—These [were] the sons of Zilpauh, whom Laubhaun gave unto Léauh his daughter; and she bare these unto Yáakóbh: sixteen souls.

And fthe sons of Raukhél, wife of Yáŭkóbh; Yóseph, and Bin-yaumín. And [there] were [sons] born unto Yóseph in the land of Egypt, whom As-neith bare unto him, the daughter of Póti-ph-ré, priest of Heliopolis; Menáshsheh and Äphráïm. And [these] were the sons of Menáshsheh, whom the Syrian concubine bare unto him; Mauchír: and Mauchír begat Giläaudh. And the sons of Äphráïm, Menáshsheh's brother; Shúthéláḥ, and Tákhán: and the sons of Shúthéláḥ; Aéraun.—And the sons of Bin-yaumín; Bélá¸, and Béchér, and Ashb'el. And the sons of Bélá¸, and Béchér, and Ashb'el. And the sons of Bélá¸, and Húppím: and Gérau begat Ard. And These [were] the sons of Raukhél, whom she bare unto Yáškóbh: all the souls, eighteen.

And the sons of Daun; Ḥúshim. And the sons of Náphtauli; Yáḥṣeël, and Gúní, and Yéṣer, and Shillem.—These [were] the sons of Bilhauh, whom Laubhaun gave unto Raukhél his daughter; and she bare these unto Yáṇkóbh: all the souls, seven.

Thus all the souls that came with" Yáŭkóbh into Egypt,

those that issued from his thigh, besides the wives of Yankobh's sons, all the souls [were] sixty and six.—And the sons of Yoseph, that were born to him in the land of Egypt, [were] nine souls. All the souls of the house of Yankobh, that came with Yankobh into Egypt, [were] seventy-five souls.

And he sent Yehúdhauh before him unto Yóseph, to direct him to Góshen:⁷⁹ and they came to the land of Góshen.

And Yóseph harnessed his chariot, and went up to meet Israuël his father at Góshen, and presented himself to him, and fell upon his neck, and wept upon his neck a long time. And Israuël said unto Yóseph, Let me die now, after I have seen thy face, my son, so because thou [art] yet alive. And Yoseph said unto his brethren and unto his father's house, I will go up and tell Pharaoh, and will say unto him, My brethren and my father's house, that [were] in the land of Kená'an, are come unto me: and the men [are] feeders of flocks, for they are possessors of cattle; and they have brought their flocks and their herds and all that they have. And it shall be, when Pharaoh shall call you and shall say, What [is] your occupation? then ye shall say, Thy slaves have been possessors of cattle from our youth until now, both we and our fathers: in order that ye may dwell in the land of Góshen;81 for every feeder of flocks [is] the abomination of the Egyptians. So Yóseph came and told Pharaoh, and said unto him, 82 My father and my brethren, and their flocks and their herds, and all that they have, are come from the land of Kená'an: and lo, they [are] in the land of Góshen. And from the whole [number] of his brethren he took with him five men, and

set them before Pharaoh. And Pharaoh said unto Yóseph's brethren, What [is] your occupation? And they said unto Pharaoh, Thy slaves [are] feeders of flocks, both we, and our fathers, from our youth until now. 83 And they said unto Pharaoh, To sojourn in the land are we come, because [there was] no pasture for the flocks which [belong] unto thy slaves; for the famine [is] grievous in the land of Kená'an: now therefore, we pray thee, let thy slaves dwell in the land of Góshen. And Pharaoh said unto Yóseph, Let them dwell in the land of Góshen: and if thou knowest that [there] are among them men of ability, then make them chief herdsmen over all that I have.

Then Yáğkóbh and his sons came into Egypt unto Yóseph. And when Pharaoh the king of Egypt heard [of their arrival], Pharaoh said unto Yóseph, saying, Thy father and thy brethren are come unto thee: behold, "the land of Egypt is before thee; in the best of the land settle thy father and thy brethren. And Yóseph brought Yáŭkóbh his father, and made him stand before Pharaoh: and Yáškóbh blessed Pharaoh. And Pharaoh said unto Yáŭkóbh, How many [are] the days of the years of thy life? And Yáňkóbh said unto Pharaoh, The days of the years of my sojournings [are] an hundred and thirty years: few and evil have been the days of the years of my life; neither have they attained to the days of the years of the life of my fathers in the days of their sojournings. And Yájkóbh blessed Pharaoh; and Yájkóbh went out from the presence of Pharaoh. And Yoseph settled his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Remeses, 85 as Pharaoh had commanded. And Yoseph maintained his father and his brethren, and all his father's house, [with] bread, according to the consumption of the families.

Now [there was] no bread in all the land, because the famine [was] very grievous: and all⁸⁶ the land of Egypt and the land of Kená'an were wasted by reason of the famine. And Yoseph collected all the silver that was found in the land of Egypt and in the land of Kená'an, [in exchange] for the corn which they bought; st and sustained them: and Yoseph brought all the silver into Pharaoh's house. So all the silver was finished out of the land of Egypt, and out of the land of Kená'an. And all the Egyptians came unto Yóseph, saying, Give us bread: wherefore now should we die in thy presence? for ours silver hath failed. And Yóseph said unto them, Give me your cattle; and I will give you bread⁹⁰ [in exchange] for your cattle, if your silver hath failed. And they brought their cattle unto Yóseph; and Yoseph gave them bread [in exchange] for the horses, and for the flocks of sheep, and for the herds of kine, and for the asses: and he furnished them with bread [in exchange] for all their cattle during that year.

And when that year was ended, they came unto him in the second vear, and said unto him, We will not conceal [it] from my lord; but all our silver is finished, and the live stock so [is] with my lord: and [there] is not left unto us before my lord [aught] but our persons and our land. Wherefore should we die before thine eyes, both we, and our land be left to waste? purchase us and our land [in return] for bread, and we with our land will be slaves unto Pharaoh; and give us94 seed, that we may sow, and live and not die, and the land be not left to waste. So Yóseph purchased all the land of the Egyptians unto Pha-

raoh; for the Egyptians sold each his field unto Pharaoh,95 because the famine was urgent upon them: thus the land became Pharaoh's. And [as to] the people, he enslaved them for slaves [unto Pharaoh], from [one] extremity of the border of Egypt unto the [other] extremity thereof. Only the land of the priests alone 96 Yoseph purchased not: for the priests had a provision from Pharaoh, and they ate their provision which Pharaoh gave them; therefore they sold not their land. And Yóseph said unto the people, Lo, I have purchased you this day, with your land, unto Pharaoh: here [is] seed for you; do ye therefore sow the ground; and it shall be, at the time of produce, that ye shall give a fifth [part] unto Pharaoh, and the [other] four parts shall be yours, for seed for the field, and for your food, and for food97 for all that [are] in your houses, and for food for your families.98 And they said, Thou hast preserved our lives: let us find favour in the eyes of my lord, and we will be slaves unto Pharaoh. So Yóseph appointed it for a statute over the land of Egypt, unto this day, that the fifth part [should be] Pharaoh's: only the land of the priests alone became not Pharaoh's.99

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NOTES.

Note 1.

The Samaritan and Syriac read the clause in this sense.

Note 2.

Patrick remarks that, by this act, they unwittingly fulfilled Yóseph's dream. This prostration seems to have been made after the manner of their own and of other Eastern countries; not of Egypt, where they only bowed the head. See ch. xli, 43.

The conjunction beginning the second clause of this verse is supplied by the Samaritan.

Note 3.

It is to be remembered that they had not seen him for twenty years, in which time a youth alters far more that grown men do; so that, though he knew them, they could hardly have recognized him. He also appeared to them surrounded with so much pomp and state, that this very circumstance prevented their thinking of him: and he moreover spoke to them through an interpreter,* which must have conveyed to them the impression that he was a stranger to their language.

The words "We are come," toward the end of the preceding verse, are added from the Syriac.

NOTE 4.

Being all of one family, they could not be supposed spies, as they would, in this latter case, have belonged to various tribes, or, at least, to different families in the same Bedawee tribe, of the

^{*} See verse 23.

predatory dispositions of which Yóseph here affects to be apprehensive.

The name at the commencement of the next verse is supplied by the Syriac. This Version likewise reads לא כי for לא כי.

Note 5 .- On the oath by the king's life.

Harris informs us that, in Abyssinia, the oath by the life of the king is the only binding obligation;* and he gives many illustrations of the universal prevalence of this oath throughout the kingdom of Shoa.

"The oath by his majesty's life is the most potent in use. If adjured by the death of Sáhela Selássie, non-compliance can be visited by punishment; and the wilful breach of the solemn obligation renders the perjured party liable to penalties the most severe."

It is remarkable that the same obligation to compliance was attached, among the Jews of our Saviour's time, to the adjuration by God; and for this reason the high-priest was enabled to extort from Jesus a solemn declaration that he was the Messiah,‡ upon which he immediately proceeded to ground the capital charge of blasphemy: as likewise, in another case, the devils made use of the same irrecusable adjuration, that they might be spared from present torment.§ Amongst the ancient Egyptians, it is sufficiently obvious, from the evidence of historical records, that the king was looked upon as in an especial manner the representative of the Deity: || thence arose the custom of swearing by him; which, Aben 'Ezra says, continued in his time, \mathbb{\mat

^{*} Highlands of Æthiopia, vol. iii, p. 27.

[†] Ibid. p. 245.

¹ Matt. xxvi, 63, 64.

⁵ See Mark v, 7.

[|] δι'άρετης ὑπερβολήν, Aristot. Ethic. lib. vi, cap. i.

[¶] About the year 1170 A.D.

ascended the throne of Persia, no oath was held so sacred as to swear by his head, that is, in effect, by his life.

Note 6.

This is the Septuagint reading. The same Version introduces the period which follows at the end of this verse.

NOTE 7.

The conjunction is supplied by the Samaritan and Septuagint. The latter authority is followed in the penultimate clause of the next verse, and the former in the last part of verse 21.

NOTE 8.

This is the reading of the Samaritan and Septuagint; the latter supplies the name at the beginning of verse 24.

Note 9.

The Jewish commentators affirm that Shimaon had taken the lead in putting Yoseph into the cistern or pit, and therefore here met with a punishment of the same kind. Patrick is of opinion that thus much at least may be conjectured, that, Reúbhen being bent upon delivering him, and Yehúdhauh being likewise inclined to favour him; if Shimaon had joined with them, their united authority might have prevailed against the rest.

Note 10.

These amounted probably to several hundreds, else they could not have brought a sufficiency of corn for the support of a large tribe, such as the family and numerous dependents of the patriarch must have constituted.

Note 11.

The places in which travellers put up at night in the East, are termed "Seráï," and generally consist of a square enclosure or yard, surrounded with a wall, along part of which an open shed runs, which protects the men from the rays of the sun; the animals being tethered in the yard. Sometimes there is not even

this, but travellers endeavour to reach a well, where they fill their water-skins, and, having clogged their camels, asses, &c., permit them to crop any little verdure there may be in the place, keeping wateh over them by turns.

NOTE 12.

This word is supplied by the Septuagint.

From a comparison with verse 35, Clarke infers that the money was put in the mouth of the sack of one brother only, while in the sacks of the others it was placed at or near the bottom; hence only one discovered it on the road, and the rest found theirs when they came to empty their sacks at their journey's end.

NOTE 13.

This word is inserted from the Syriac. The pronoun "it," preceding, is given by the Samaritan.

Note 14.

This particle is supplied by the Samaritan and Syriac. The words "in prison," in verse 30, are from the Septuagint.

Note 15.

The conjunction is given by the Syriac. This Version reads "sack's mouth," before the colon in the next verse.

Note 16.

These three words are inserted from the Syriac; as is likewise the name "Yaŭkóbh," in verse 2 of the chapter following.

NOTE 17.

This clause is added from the Septuagint, as well as the word "youngest," toward the end of the verse, and again in verse 5. The first clause of the latter verse likewise follows the same authority; while that of the following is amplified from the Syriac.

Note 18.

The Septuagint supply the conjunction, and, toward the close of the verse, with the Syriac, give the words "unto us." In the verse following, the latter authority reads "with us;" and, in verse 9, the words "my father."

Note 19.

Patrick, on the authority of Bochart,* considers these fruits to have been those for which the land of Kená'an was most celebrated; and which it seems not to have wanted, even during this period of famine. The particular season, too, might make them more acceptable in Egypt, where they grew at no time; for, Egypt being a low and flat country, and Kená'an in part hilly, their products were necessarily very different. From Ezek. xxvii, 17, it appears that Palestine carried on a considerable trade in balsam and honey.

The conjunctions are supplied by the Septuagint and Syriac.

NOTE 20.

This is the Syriac reading. The conjunction in the last clause of verse 13 is inserted from the Samaritan and Syriac, which latter also amplifies the third clause of verse 15.

Note 21.

The use of animal food was by no means uncommon with the Egyptians: the ox, kid, wild goat, gazelle, as well as geese, ducks, quails, and other birds, furnished the table. Beef and goose constituted the principal part of the animal food throughout Egypt,† although the cow was held sacred, and consequently forbidden to be eaten. That a considerable quantity of meat was served up at their repasts is evident from the sculptures.‡

^{*} Hierozoic. Part ii, lib. v, cap. 9.

[†] Compare Herod. ii, 37.

[#] Wilkinson's Anc. Egyp. vol. ii.

NOTE 22.

The Septuagint render the word, πυλῶν: the outer porch or gateway seems to be here intended. See Note 35 to Section i of this Part.

NOTE 23.

This word is supplied by the Syriac. In the verse following, both the Samaritan and Septuagint read the word "fathers" in the plural.

Note 24.

The pronoun is given by the Syriac and Septuagint: the former again reads "to me," in the same verse; the latter authority supplies the word "face," toward the close of the verse preceding.

Note 25.

Patrick supposes that here they made an obeisance to Yóseph in the name of their father, by which that part of the dream (ch. xxxvii, 9, 10) which concerned him was also fulfilled; and observes that they likewise speak of him in a humble style, expressive of his inferiority to the ruler of Egypt.

The clause preceding is inserted from the Samaritan and Septuagint.

Note 26.

This is the Septuagint reading. The same authority supplies the name at the beginning of the verse.

It would appear, from ch. xxxvii, 10, that Yóseph had never seen Bin-yaumín before. Compare Note 3 to Section i of this Part.

Note 27.

The Septuagint, Ed. Grabii, read, "every shepherd."

Onkelos gives the reason as being "because the cattle which the Egyptians worship, the Hebrews eat:" and, from a comparison of Ex. viii, 26, this is likely to have been in some measure the reason. Indeed, the aversion with which the Egyptians

regarded the Hebrews, as shepherds, seems chiefly to have had a religious ground; and it does not appear that the word "abomination" is ever used in Scripture but in connexion with the idea of depravity in religion. The Egyptians, like the present Hindoos,* looked upon themselves as a pure race, and the exclusiveness of caste was very prevalent among them. Their tenets in religion, as well as their customs in civil life, between which there is always an intimate connexion, must therefore have been diametrically opposed to those of the nomad tribes of Mesopotamia and Arabia. At the same time, the antipathy may have partaken likewise of a national character. Compare Note 44 to Section i of Part Second, and Note 30 to Section i, Part Third. Upon this account Bochart+ thinks it possible the Egyptians hated nomads generally; to which Patrick adds, that the Hebrew shepherds would probably have been held in more particular odium, in consequence of their having come out of that very country from which the Phoenician Hyksos made their invasion.

Note 28.

The Septuagint and Syriac give the verb in the plural. The attendants are here evidently meant.

Note 29.

That the use of wine was very general, in Egypt, appears from the sculptures as well as from the accounts of ancient authors. Athenœus mentions that cabbages were used by the Egyptians for the purpose of exciting the palate before drinking; and from this circumstance, as well as from the authority of Dion, he concludes that they were a people systematically addicted to intemperance.‡ It appears to have been the custom to introduce

^{*} The Hindoos of one caste will not eat with those of another, and much less with foreigners, who are by them considered unclean. They regard even their English rulers precisely in this light.

⁺ Canaan, lib. iv, cap. 4.

[‡] Lib. i, c. 25. Joseph. Antiq. ii, 9.

the winc after dinner, when every one drank as much as he pleased.* This continues to be the custom of the Abyssinians to the present day, who frequently spend the night in carousing.†

Note 30.

This word, as likewise the first conjunction in verse 4, is inserted from the Syriac. The Septuagint give the name in verse 1, and the clause at the end of verse 4.

Note 31.—On the divining-cup.

Eastern tradition speaks of a cup called Jâm-i-Jemshid, or "the cup of Jemshid" (an ancient king of Persia), which passed successively into the hands of different potentates, and which possessed the magic virtue of representing in it the whole world, and all the things that were then doing therein; whence it was also called Jâm-jehân-numá, "the cup shewing the universe." The Persian poets make frequent allusions to it; and to the intelligence received by means of it they attribute the great prosperity of their ancient monarchs. This cup, they say, was discovered, filled with the elixir of immortality, when digging to lay the foundations of Persepolis.

Even in the present day, the belief in the virtues of the diviningcup still exists, and in the very same country over which Yóseph formerly ruled. When Mr. Norden was at Derri, in the furthest part of Egypt, an Arab chief in a threatening way told one of their people whom they had sent to him, that he knew what sort of characters they were, for he had consulted his cup, and found by it that they were those of whom the prophecy had said, that Franks (Europeans) should come in disguise, and, passing everywhere, examine the state of the country; and afterwards bring

^{*} Such was also the manner of the Romans:

[&]quot;Postquam prima quies epulis, mensæque renuotæ, Crateras magnas statuunt, et vina coronant."—Æncid, i, 723.

⁺ See Harris' Highl. of Æthiopia.

over a great number of other Franks, who would conquer the country, and exterminate all the inhabitants. And this, it is curious to observe, was precisely the charge which was laid against the sons of Yankobh, that they were come as spies, to observe the weak points of the country, with a view to conspire in a hostile attack by the wandering tribes of the desert.

NOTE 32.

The Syriac has this particle, as also the words "the cup," preceding; and, with the Septuagint, reads at the close of the next verse.

Note 33.

Patrick observes that the messenger here speaks in the name and place of his master, by whom he was sent after them, and for whom he acted.

The word "goblet" is inserted from the Septuagint, in this and the preceding verse; as likewise the words "his sack," toward the close of the paragraph.

Note 34.

This is the Syriac reading. The conjunction in the preceding clause is supplied by the Samaritan, Septuagint, and Syriac; and the particle commencing that which follows is given by the two former authorities.

Note 35.

The imputed guilt might be heightened by the probable circumstance, that Bin-yaumín had had that very cup to drink out of at dinner; for as he had the most honourable mess, it is likely he had also the most honourable cup.*

The name preceding is supplied by the Septuagint.

Note 36.

The Samaritan, Septuagint, and Syriac, give the pronoun in the

^{*} Clarke's Commentary.

plural. The first clause of the next two verses is amplified from the Syriac.

Note 37.

In this clause, the Septuagint is followed.

NOTE 38.

The Syriac and Septuagint give this pronoun in the plural, and supply the variation in verse 30.

NOTE 39.

These two words are supplied by the Septuagint, Syriac, and Samaritan.

Note 40.

Thy Syriac gives the pronoun in the plural. The penultimate clause of the verse, as likewise the reading in that of verse 34, is from the Septuagint.

NOTE 41.

This word is supplied by the Septuagint.

With the excitable temperament of the Orientals, the sentiments of joy or grief may be called more properly paroxysms, and these transports are ungoverned and excessive. Thus when any one returns from a long journey, or dies, his family burst into cries that may be heard twenty doors off; and these are renewed at different times, during a continuance of many days. Sometimes they cease all at once, and then begin as suddenly, with a greater shrillness and loudness than could easily be imagined.

Note 42.

Patrick supposes that they had started back, as men affrighted, and that he with kindness invites them to approach him.

NOTE 43.

He mentions this a third time, that they might see he did not wish to dwell so much on their past unkindness, as on God's great goodness; and that they might thence take confidence that

he would not remember what they had done to him, but rather what God had done for them all.*

NOTE 44.

This is the Septuagint reading. The same authority supplies the word "therefore," a little further on; and, with the Syriac, gives the conjunction following.

Note 45.—On the site of Góshen.

Patrick observes that it argues the great authority of Yóseph, that he makes such promises as these, before he had asked the consent of Pharaoh.

Góshen appears to have been that part of Lower Egypt which lay eastward of the Pelusiac branch of the Nile, between Heliopolis and the Heroopolitan bay which anciently formed the most northerly point of the Red Sea. The Septuagint call it $\Gamma \epsilon \sigma \hat{\epsilon} \mu$ 'A $\rho \alpha \beta i \alpha \varsigma$,† which shews that it bordered on Arabia or the peninsula of Mount Sínaï.

El-Maķrízí is also of opinion that it was about Belbeys, which lies a few miles to the north of the Birket-el-Ḥáj.

Note 46.

Onkelos understands this to signify that he spoke to them in their own language.

Note 47.

These two words, as likewise those "of all," in verses 18 and 22, are supplied by the Septuagint. The Syriac is followed in the penultimate clause of verses 16 and 17.

Note 48.

This clause, with the word "behold," preceding, is supplied by the Syriac.

^{*} Patrick's Commentary.

[†] The Noμός 'Αραβίας of Ptolemy, Geogr. vi, 8. Plin. v, 9.

Note 49.—On the travelling-chariot.

Although but one instance of the travelling chariot occurs, in a tomb opened by Sir G. Wilkinson at Thebes, in 1827,* yet it must have been very generally used in Egypt.† It was very similar to the war-chariot and the curricle, with the exception of the sides being closed, and its being drawn by a pair of oxen instead of horses. The harness was much the same, the reins being, apparently, furnished with a bit; and the wheels had six spokes. On a journey, it was occasionally furnished with a sort of umbrella, which was fixed upon a rod rising from the centre, or back part, of the car: and a groom appears to have attended on foot, a very general custom in India at the present day.

The instance referred to by Wilkinson, represents an Ethiopian princess, travelling in one of these chariots through Upper Egypt to Thebes, on a visit to the Egyptian court; and the circumstance of the charioteer and some other of the attendants being Egyptians, suggests the idea that the chariot was also provided from Egypt, as in the case of those which were sent to bring Yaŭkobh and his family into that country.

Note 50.

This is the reading of the Samaritan and Syriac. In the next clause, the Septuagint read "mules."

^{*} Ancient Egyptians, vol. iii, p. 178.

[†] The same remark may also be made with respect to the camel, which, in consequence of its not being found either in the paintings or hieroglyphics, some have thought to have been unknown in Egypt at an early period; though, from Gen. xii, 16, it appears to be included among the presents given by Pharaoh to Abh-rauhaum.

[‡] Strabo (lib. xvii, p. 562, Casaub.) tells us that he performed the journey from Syene to the spot where he crossed the river to visit Philæ, in one of these carriages.

NOTE 51.

The Septuagint here insert "thy son," and, in the penultimate clause of the verse, substitute the name for the pronoun.

NOTE 52.

The pronoun is supplied by the Syriac and Septuagint. This latter authority reads the word "fathers" in the plural, and supplies the conjunction at the beginning of the next verse.

NOTE 53.

The burial of the patriarch could not have been solely intended by this expression, for "God is not the God of the dead, but of the living;" it has therefore been thought that a promise of the resurrection is here intimated.

NOTE 54.

The word is read in the plural by the Samaritan, Septuagint, and Syriac.

NOTE 55.

The Septuagint supply this word, and, toward the close of the verse preceding, read "Yóseph" for "Pharaoh." The addition in verse 8 is from the same.

NOTE 56.

This word denotes a "vine-dresser." "Hear'on" signifies "walled-in," or "fortified;" and "Pallu" means "distinguished."

NOTE 57.

This name is considered by Gesenius to import "the day of God," i. e. of Divine vengeance, and may be thought to have been given to this son of Shima'on in commemoration of the retributive destruction of Shechém. The next name signifies "right-hand," and seems in like manner to carry an allusion to the vengeance taken on the Shechemites.

"Yauchin" means "He (i. e. God) will establish." It may have been intended as a reply to the complaint contained in

Gen. xxxiv, 30. The name following denotes "whiteness;" and perhaps bears a reference to the purity, of which his father proved himself so jealous, Gen. xxxiv. The last signifies "asked," i.e. by the parents, of God.

Note 58.

The conjunction is supplied by the Syriac.

The preceding name, "Gérsh'on," implies "spoliation;" perhaps in allusion to the destruction of Sheehem by his father. "Meraurí" seems to signify "bitterness of Yáhaweh," for "Meráryauli;" in allusion to the religious zeal which impelled his father to take vengeance on the son of Hamór.

Note 59.

This word signifies "gently treated:" but the Samaritan, Septuagint, and Syriac, appear to have read "Hammú-ël," "fervour of God."

Clarke is of opinion that Péréz was not more than ten years of age, when they came into Egypt, and he therefore considers it necessary to refer the birth of Heşr'on and Haumúl to the period of seventeen years that Yáặkóbh sojourned there, which he thinks is included in what is called the coming into Egypt, verse 26.

Note 60.

As this word denotes a "worm," some have wondered that the patriarch should have so called his first-born son. Bochart conjectures that he was a weakly infant, who did not appear likely to live; and yet, as Patrick observes, it pleased God that he should become an important personage, from whom sprang a numerous offspring,* so much so, that, in the days of Dauwidh, there were numbered above two and twenty thousand of his tribe,† who were fit for military service.

The next name, which appears to denote a "breath" of the

Numb. xxvi, 23.

^{† 1} Chron. vii, 2.

mouth,* seems, like the preceding, to carry a reference to the weakly constitution of the second son of Is-sauchaur.

"Yaushubh" signifies "he shall return." The Hebrew Text appears to have omitted the w of this name, with which the Samaritan reads it, as well as the Septuagint, who have 'A $\sigma o \nu \mu$; but in Ed. Grabii, 'Ia $\sigma o \nu \beta$. The last denotes "guardianship."

Note 61.

This word, in Syriac, signifies "fear." The name following denotes an "oak." "Yāḥleël" signifies one whom "God has made sickly."

Note 62.

This number includes Yánkóbh himself.

Note 63.

The Samaritan and Syriac supply the conjunction.

"Siphyon" implies "expectation;" "Hággi" signifies "festive." The next name is thought by Gesenius to mean "quiet;" and with reference to the following, it is the opinion of this critic that the root, צבי, has a connexion with צבה, whence אצב, decus, ornamentum. The name therefore may mean "beauty," or "adornment."

Note 64.

The Septuagint supply the conjunction.

The name following is so read by the Samaritan, Septuagint, and Syriac; it signifies "ornament," perhaps a contracted form of "'Adhíël." "Aródhí" is thought by Gesenius to imply a resemblance to the wild-ass, "Areëh" denotes the characteristic of a hero or "lion of God."

NOTE 65.

Gesenius considers this word to be the same with the Arabic

[•] Compare Gesenius' Thes. in פאר,

"yúmneh" (هَنِوْنَ), "felicity." The next name, with the succeeding, denotes "equality," or "suitableness." "Berí'auh" is thought by Gesenius to signify a "gift," or "present," from a comparison of the Arabic تبرع. "Séráh" denotes "profusion" or "abundance."

NOTE 66.

This word means "companionship." The next name signifies "divine king."

NOTE 67.

The conjunction is supplied by the Septuagint and Syriac.

NOTE 68.

This name signifies "sold." The additional passage at the end of this verse is inserted from the Septuagint, where the names are evidently the same as those occurring in Nu. xxvi, 35, 36; which have, accordingly, been adopted into the Text. Thus five persons are added to the list, and make up the number given by Stephen (Acts vii, 14).

Note 69.

As Bin-yaumín could not have been much more than twenty years of age when he went down into Egypt, it is supposed by Bishop Patrick that the seventeen years of Yáakóbh's sojourn in that country are to be taken into the account. (See Note 59.)

Note 70.

Gesenius interprets this name to mean "the reproof of God." He is called, in 1 Chr. vii, 6, 10, 11, "Yedhíặ-ël," "known of God." The name preceding signifies a "young camel."

NOTE 71.

This clause is from the Septuagint; and it is supported by Nu. xxvi, 40.

NOTE 72.

This word denotes "sweetness," or "pleasantness." In

1 Chr. vii, 7, he appears to be designated by the nearly synonymous name of Xşb'on. "Gérau" signifies a "grain" or "bean."

Note 73.

This name signifies "exalted brother." In 1 Chr. vii, 7, he is called by the appellation of equivalent meaning, "Yerímóth," "exaltedness." From the great diversity in the reading of this name,* there appears to be some very perplexing error in the Hebrew Text. On comparing Nu. xxvi, 38, however, the difficulty is solved with a satisfactory degree of evidence. Instead of "Akhí and Rósh," the true reading seems to be "Akh-í-raum:" the Text having stood, in some MS. of authority, "I'M (the final) being but a part of the semi-effaced (a), an annotator has written "Au in the margin, to intimate that a Resh (R) had been omitted in the Text, and this was erroneously copied, in continuation, into the body of the column by a transcriber. It may be added, in confirmation of the argument, that the number of Béláa's sons is distinctly limited to five, in 1 Chr. vii, 7.

The Septuagint and Syriac prefix the conjunction, and add the one following.

Note 74.

The name is thought by Gesenius to signify a "serpent."

That this is the correct form of the word, appears evident from other passages in which this son of Béláa is spoken of. He is mentioned by this name in 1 Chr. vii, 12, 15; in Nu. xxvi, 39, he is called "Shephúphaum;" and in 1 Chr. viii, 5, "Shephúphaum." The initial w may well have been mistaken, through a partial abrasion, for p; and to this must be added, that the word, as it stands in the Hebrew Text, occurs no where else in the entire Bible, and, besides, has no claim to any grammatical derivation in the language.

^{*} The Samaritan reading is Aḥim; while, in 1 Chr. viii, 4, he is called Ahoah, and, in verse 7, Akhiyauh.

The next name signifies "coverings." It seems to be represented, in 1 Chr. vii, 7, by עירי (Auth. Vers. "Iri"), which, from the evidence of the Septuagint Oboi, was originally עורי, a plural form of the word עורי, "skin," those of animals being used for coverings.

Note 75.

This clause follows the Septuagint. In Nu. xxvi, 40, Ard is called a son of Béláa, but this does not imply that he was not a grandson.

NOTE 76.

This is the reading of the Samaritan and Septuagint. In this verse, the latter authority gives the number "eighteen," for "fourteen" of the Hebrew Text.

NOTE 77.

This is the reading of the Septuagint and Syriac; the Hebrew has "of." The conjunctive at the beginning of the verse is supplied by the Septuagint.

NOTE 78.

This number must include Yoseph and his wife. In the remainder of the verse, the Septuagint has been followed.

Note 79.

The Septuagint read this clause, "to meet him at Heróopolis in the land of Rameses." In verse 29, the same authority likewise reads "Heróopolis," for "Góshen."

Note 80.

These two words are inserted from the Syriac.

Note 81.

Yóseph's reason for desiring his brethren to dwell in the land of Góshen was, according to Josephus and Bishop Patrick, in order that Pharaoh should not prefer them to posts of honour, and make them courtiers, or commanders in the army, &c., which might not only have procured them the envy of the Egyptians, but, also, separated them from each other; whereas, by professing themselves shepherds, and feeders of cattle, they kept all together in one body, and continued a distinct people.

NOTE 82.

The pronoun is supplied by the Syriac and Samaritan. The latter Text gives the words "with him," in verse 2; and both, with the Septuagint, read the name "Yóseph," in the verse following.

NOTE 83.

This additional clause is inserted from the Septuagint (Ed. Grabii), and the Syriac. The latter gives the word "all," at the close of the paragraph.

NOTE 84.

This word is supplied by the Septuagint. From the termination of verse 4, the Text of the Septuagint has been followed. According to this Version, to which great importance is to be ascribed, inasmuch as St. Paul has sometimes followed it in preference to the Hebrew Text,* it would appear that, on Yážkóbh's arrival in Góshen, Yóseph took his five brethren to present them to Pharaoh, on which occasion he granted to them at their request the occupation of that land. But in the mean while, Yážkóbh and the rest of his family came to Memphis,† the royal city, where Yóseph dwelt, and which was more properly in Egypt itself, while Góshen was looked upon as almost part of Arabia, being intermediate between the two countries. When Pharaoh heard of the arrival of Yóseph's family in Memphis, he made a further grant

^{*} Compare Gen. xlvii, 31, with Heb. xi, 21; and Deut. xxxii, 43, with Heb. i, 6.

[†] It may be remarked that Memphis was near to Heliopolis, whence Pbaraoh took a wife for Yóseph. See Wilson's Lands of the Bible, vol. i, p. 116; Shaw's Travels, p. 341; Sicard, Lettres édif. tom. iii, p. 325.

of the best of the land, to be chosen wherever they preferred it. On this occasion it was, that Yaxkobh himself was brought into Pharaoh's presence; previous to which, he must have come from Goshen to the royal city.

Note 85.

The name of this city is the Egyptian PH-UCC, i. e. "Son of the Sun," which Gesenius (Thes.) supposes it to have received after a Pharaoh of that name. He places it between Heróopolis and Memphis.

NOTE 86.

This word, with the name "Yáakóbh," in the second clause of verse 10, is supplied by the Syriac.

Note 87.

As long as the Egyptians had any money left, they bought corn of Yóseph; which supported them all the third, and, it is probable, the fourth and fifth year of the famine.*

The clause following is inserted from the Septuagint, as likewise the word "all," toward the close of the verse, and again, at the beginning of the next.

Note 88.

The Septuagint read the possessive pronoun for the article, and the same in the next verse.

NOTE 89.

Patrick concludes this to have happened in the sixth year of the famine. It would appear that the famine now pressed so hard, that Yóseph refused to sell corn to foreigners, so that they must consequently have died of want. This inference is remarkably corroborated by two very ancient poetical inscriptions, which were discovered in a ruined fortress in Hazramáut, near 'Aden, by

^{*} Patrick's Commentary.

'Abd-er-Raḥmân, viceroy of Yemen in the reign of the Khalífeh Mú'âwiyeh;* and which have been preserved in the historical geography of Núweyri,† as relies of the primeval tribe of 'Ad.

1.

We dwelt long within the courts of this castle, In luxurious case, without straits and above want; The sea rolled in upon us in full tide. And our swollen rivers flowed Among lofty palms; the keepers of them Sowed by the stream fresh dates and dry dates; And we hunted the land-game with cords and reed-spears, And likewise caught the fish from the depths of the sea; And we walked proudly in silk woven in stripes with the warp, And lived delicately in fine silk, and in green vestments; Kings ruled over us, far removed from baseness, Strenuous against the people of perfidy and fraud; They ordained for us statutes out of the religion of Hud, And we believed in miracles, and the resurrection, and the [future] life; Whenever an enemy assailed our territory to attack us, We went forth together with dusky spears, Vigorously defending our children and our wives, On grey horses, and dark-bays with elongated necks, and chesnut;

On grey horses, and dark-bays with elongated necks, and chesnut We wounded those who invaded us and proved hostile [to us], With our swords, until they turned their backs.

11.

We dwelt in this castle continually, neither had we
Concern [for aught] but the land abounding in grapes;
At eventide [there] returned to us each day hundreds
Of camels, the sight delighted in their couching-places by the watering;

^{*} About A.H. 40-50; A.D. 660-670.

[†] See Schultens' Monumenta vetustiora Arabiæ. From the date of their discovery, they must have been engraved in a character different both from the Cufic, and from the present Arabic, neither of which was in use before the rise of Islâm. The original of the former was found at Hisn Ghorab, in Hazramáut, by Messrs. Wellsted and Cruttenden, I.N. in 1834, and has been incontestably identified, by the ingenuity and perseverance of Mr. Forster (Geogr. of Arab. vol. ii), with the comparatively modernized transcript of Núweyrí.

[There] were sheep also, twice as many as the camels, More comely than white does or the slow-moving kine.

So we lived in this eastle seven years

In most delightful enjoyment—how difficult from memory [is] the description!

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Then came years barren and parched;

As soon as one year had passed, [there] came another to succeed [it];

And we became as though we had not seen a glimpse of good;

For they died: and [there] remained neither camel's nail nor cattle's hoof.

Thus [it befel him] who gave not God thanks;

His footsteps failed not to be effaced from about his habitation.

In this latter poem, the more general character of the patriarchal times, which it exhibits in common with the first, is added to the internal evidence which seems to fix the date in a particular reference to the narrative of the Text, the period of the seven years of plenty, followed by years of famine, which took place, not in Egypt only, but in all lands. From these coincidences, and the style of those wholly independent records, it appears reasonable to refer them to the same period. Thus, while the cattle of Egypt were saved from perishing, only by their being sold to Pharaoli, in Hazramaut, where there was no Yoseph to avert the impending famine, the entire stock of the country perished so utterly, that, in the forcible style of the inscription, not a hoof remained.* These remarkable poems may therefore be looked upon as anticipating, by more than two centuries, the Mosaic account of those extraordinary times during which Yóseph presided over the government of Egypt.

To the same period we may refer the following extract from Ferózabâdí,† by the tenor of which, when viewed in connexion with the transcripts of Núweyrí, it would appear that no relief could be obtained on any terms from Egypt.

"Ibn Hisham relates, that a torrent laid bare a sepulchre in

^{*} Compare the expression of Moses, in Ex. x, 26.

[†] Cited by Pococke.

Yemen, wherein [was] a woman [having] on her neck seven collars of pearls; and, on her hands and her feet, bracelets, and anklets, and armlets, seven on each; and on every finger a seal-ring, wherein [was set] a gem of great price; and at her head a coffer filled with treasure, and a tablet,* whereon was written:—

"In thy name, O God, the God of Hemyer.

I Tâjah, daughter of Dhú-Shéfér, sent our purveyor unto Yúsuf;†
But he wearied us by his delay; wherefore I sent my handmaid,
With a measure of coin, to bring me back a measure of flour;
But she prevailed not with him, wherefore I sent [her] with a measure
of gold;

But she prevailed not with him, wherefore I sent [her] with a measure of pearls;

But she prevailed not with him, so I commanded them to be ground;
And finding no profit of this, I am shut up [here].
Whoso then heareth of me, oh let him commiserate me!
And whatever woman shall put on any ornament of my ornaments,
May she not die [in any other way] but my death."

Note 90.

This word is inserted on the authority of the Samaritan and Septuagint. The latter, with the Syriac, supply the first pronoun in the verse; the Syriac, alone, gives the second.

NOTE 91.

The Syriac reads "next" for "second." It was the second of that urgent famine, in which the Egyptians alone obtained food, to the exclusion of all foreigners.

Patrick understands it to have been the next year after the sale of their cattle, and the last of the famine, as appears from the next verse.

NOTE 92.

This word is from the Septuagint; the preceding from the Syriac.

^{*} That funeral inscriptions were very anciently in use, appears from 2 Ki. xxiii, 17.

[†] Compare Gen. xli, 57.

NOTE 93.

Literally, "the possessions in cattle." The next clause follows the Septuagint, which likewise supplies an addition in the first part of the ensuing verse.

Note 94.

The pronoun is given by the Syriac, and, in the next clause, the Septuagint Text is followed.

This circumstance shews it was now the last year of the famine; as they requested corn not merely for food, but likewise for sowing, in the prospect of having a crop the next year. For Yoseph had told them that there should be but seven years of famine; and it is probable the Nile had already begun to overflow the country, as formerly, which confirmed his word.*

Note 95.

These two words are supplied by the Septuagint, which, with the Samaritan, gives the reading of the next verse.†

Note 96.

This word, with the name following, is given by the Septuagint. In the first clause of the next verse, this Text reads, "unto all the Egyptians," instead of "unto the people."

The same condition of the priesthood continued in the times of Herodotus and Diodorus Siculus, who affirm that they had a public maintenance, and were not only free from paying tribute,

^{*} Patrick's Commentary.

[†] The Syriac, on the other hand, reads with the Hebrew, with a slight variation, "from city to city," instead of "to the cities:" and understands the passage as signifying that Yóseph transplanted the people into far distant parts of the country, "from whence," says Patrick, "he brought others in like manner, into their places, that they might in time forget the dominion they formerly had in the lands they had sold, and that there might be no combination afterwards to regain them, the old owners being separated far one from another."

but received a third of the royal revenues, out of which they supported themselves, and provided the public sacrifices. They were held in great honour, being next in rank to the king, and out of their number were chosen his responsible advisers, as well as the judges, and all the principal officers of state.

NOTE 97.

This word is given by the Syriac. The word "all," following, is inserted from the Septuagint.

Note 98.

The same system which was thus established in Egypt, continues to the present day in the dominions of the king of Shoa; where all agricultural operations of the royal farms are annually performed by the surrounding population en masse. The inhabitants of each hamlet bring their own oxen and implements of husbandry; and, in the course of a very few hours, many hundred acres, already ploughed, are sown and harrowed by their united efforts; the praises of the despot being loudly sung throughout the continuance of the labours. On the crops arriving at maturity, a sheaf is cut and presented in token of joy to the governor of the district; the reaping and threshing again call for the assembly of the rustics; and the harvest-home having been celebrated with suitable festivity, the accessions to the royal granaries are duly registered by scribes delegated on the part of the Crown.*

Note 99.—On the character of the early Pharaohs.

That the Egyptian laws were framed with a scrupulous regard to the welfare of the community, may be collected from the observation of Diodorus (i, 69): 'this unparalleled country could never have continued throughout ages in such a flourishing condition, if it had not enjoyed the best of laws and customs,

^{*} Harris' Highl. of Æthiopia, vol. iii, p. 220.

and if the people had not been guided by the most salutary regulations.' Nor were these framed for the lower orders only; their kings, says the same author (i, 70), so far from indulging in those acts of arbitrary will, unrestrained by the fear of censure, which stain the character of sovereigns in other monarchical states, were contented to submit to the rules of public duty, and even of private life, which had been established by law from the earliest times. Even their daily food was regulated by prescribed rules, and the allowance of wine was limited with rigorous exactifude.

The Pharaohs of Egypt were chosen either from the priestly or military castes: if from the latter, (to which they appear, from the sculptures, generally to have belonged,) it was required by the laws that the monarch, previous to his ascending the throne, should be initiated into the sacerdotal order, and be instructed in all the mysteries and secret learning of the priests.* The king was thus the chief of the religion as well as of the state; he regulated the sacrifices in the temples, and had the peculiar right of offering them upon great occasions; the title and office of "president of the assemblies" belonged exclusively to him, and he superintended the feasts and festivals in honour of the deities. likewise the right of proclaiming peace and war; he commanded the armies of the state, and rewarded those whose conduct in the field, or on other occasions, merited his approbation; and every privilege was granted him which was compatible with good policy and the welfare of his people. In order to prevent any intercourse with those who might instil into his mind ideas unworthy of a prince, or at variance with morality, it was further provided that no slave or hired servant should hold any office about his person, but that the children of the first families of the priestly order, who had arrived at man's estate, and were remarkable for having received the best education and profited by

^{*} Plut. de Is. ix.

it, should alone be permitted to attend him.* Indeed, the very names of the kings prove the nation's seriousness and religious earnestness. The name "Amunmai Rameses," for instance, meaning "beloved of Amún and tried by Ra," assigns to those impersonations the attributes of goodness and justice, and shews that the priests taught the love of the Divine nature towards man, and the duty of man's love towards the Deity.†

^{*} Wilkinson's Anc. Egyp. vol. i, p. 245, seqq.

[†] Sharpe's Hist. of Egypt, p. 46.

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SECTION III.

CONCLUSION OF THE HISTORY OF YAAKOBH AND HIS FAMILY.

Now Israuël dwelt in the land of Egypt, and in the land of Góshen; and they got possessions therein, and fructified and multiplied exceedingly.

And Yankobh lived in the land of Egypt seventeen years: and the days of Yankobh, the years of his life, were an hundred and forty-seven years. And the days of Israuël drew near that he should die: and he called his son Yoseph, and said unto him, If now I have favour in thine eyes, put, I pray thee, thine hand under my thigh, and I will cause thee to swear by Yahaweh, that thou wilt do by me kindness and truth. I pray thee, bury me not in Egypt: but I will lie with my fathers; and thou shalt carry me up out of Egypt, and bury me in their sepulchre. And Yoseph said, I will do according to thy word. And he said, Swear unto me: and he sware unto him. And Israuël prostrated himself upon the head of the bed.

And it came to pass, after these things, that [one] said unto Yóseph, Lo, thy father [is] sick: and he took his two sons with him, Menáshsheh and Äphráïm, and came unto Yáṣkóbh. And [one] told Yáṣkóbh, and said, Lo,

thy son Yoseph cometh unto thee: and Israuel strengthened himself, and sat up upon the bed. And Yaxkobh said unto Yóseph, God Almightv appeared unto me at Lúz, in the land of Kená'an, and blessed me, and said unto me, Lo, I [will] make thee fruitful, and will multiply thee, and will make thee to [become] an assembly of peoples: and I will give this land unto thee, and unto thy seed after thee, for an everlasting possession. And now, thy two sons, that were born unto thee in the land of Egypt, before' I came to thee into the land of Egypt, they [are] mine: Äphráim and Menáshsheh shall be mine; as Reúbhen and as Shima'on,6 they shall be mine. And thine offspring which thou dost beget after them, shall be thine; by the name of their brethren shall they be called in their inheritance. And [as for] me, when I came from Mesopotamia, Raukhél thy mother died by me in the land of Kená'an, in the way, when [there was] vet a stage of country to come to Aphrauthauh: and I buried her there in the way to Äphrauthauh." (The same [is] Beyth-léhém.) And Israuël saw the sons of Yoseph, and he said, Who [are] these to thee? and Yoseph said unto his father, They [are] my sons, whom God hath given me in this [place]. And Yáặkóbh said, Bring them, I pray thee, unto me, that I may bless them. Now the eyes of Israuël were heavy from old age; and he could not see. And he brought them near unto him: and he kissed them, and embraced them. And Israuel said unto Yoseph, To see thy face I had not thought: and lo, God hath shewed me even thy seed. And Yoseph took them out from between his knees, and they prostrated themselves before him upon their faces to the earth." And Yoseph took his two sons,

Äphráim in his right [hand], on the left of Israuël, and Menáshsheh in his left [hand], on the right of Israuel; and brought [them] near unto him. And Israuël put forth his right hand," and laid [it] upon the head of Äphráim, who [was] the younger, and his left [hand] upon the head of Menáshsheh, crossing his hands; for Menáshsheh [was] the first-born. And Yáŭkóbh blessed his son Yoseph, and he said, The [most high] God before whom my fathers have walked, Abh-rauhaum and Is'hauk; the [most high] God who doth tend me, from the time I have been,12 unto this day; the Angel who redeemeth me from all evil, bless these lads: and my name be called upon them, and the name of my fathers, Abh-rauhaum and Is'hauk; and let them increase abundantly in the midst of the earth.13 And when Yoseph saw that his father laid his right [hand] upon the head of Xphráïm, it was evil in his eyes; and Yóseph took his father's hand, to remove it from off the head of Aphráim on to the head of Menáshshch, and Yóseph said unto his father, Not so, my father: for this [is] the first-born; put thy right [hand] upon his head. But his father refused, and said, I know [it], my son; I know [it]. He also shall become a people, and he also shall be great; but verily his younger brother shall be greater than he,14 and his seed shall be the fullness of the nations. And he blessed them on that day, saying, By thee shall Israuël bless, saying, God make thee as Äphráim and as Menáshsheh: and he set Äphráim before Menáshsheh. And Israuël said unto Yóseph, Lo, I die: but God shall be with you, and shall restore you unto the land of your fathers. And [as for] me, lo,16 1 have given thee one portion above thy brethren, which I took

out of the hand of the Ämóree with my sword and with my bow.

And Yánkóbh called his sons, and said unto them, 6 Gather yourselves together, that I may tell you the [things] which shall befall you in the futurity of years:—

Assemble yourselves, and hear me, [ye] sons of Yáakóbh! Yea, hearken unto Israuël your father.

Reúbhen, my first-born [art] thou;
My might, and the beginning of my vigour;
The excellence of pre-eminence, and the excellence of strength. 17
Boiling over like water, surpass thou not: 18
Because thou ascendedst thy father's bed,
Then didst thou profane [it]; my couch he ascended. 19

Shimā'on and Léwí [are] brethren;²⁰
Weapons of violence [are] their swords.²¹
Into their counsel enter not thou, my soul!
And unto their convocation be not thou joined, my heart!²²
For in their anger they slew a man,²³
And in their lawlessness they houghed an ox.

Cursed [be] their anger, for [it was] fierce; And their vengeance, for it was cruel: I will disperse them in Yáakóbh, And I will scatter them in Israuël.²⁴

Yehúdhauh, [as to] thee, thy brethren shall praise thee: Thine hand [shall be] upon the neck of thine enemies;²⁵ The sons of thy father shall prostrate themselves unto thee.

A lion's cub [is] Yehúdhauh!²⁶
From the prey, my son, thou art gone up:
He crouched, he lay down, as a full-grown lion;

Yea, [he is terrible] as a lioness:²⁷ and who shall [dare to] rouse him?

The tribe[ship] shall not depart from Yehúdhauh, Nor a lawgiver of his posterity,²⁸ Until that Shíloh²⁹ come: And his [shall be] the obedience³⁰ of the peoples.

Binding to the vine his young ass, Even to the sorekauh³¹ his ass's colt, He treadeth his raiment in wine, And in the blood of grapes his vesture:

And in the blood of grapes his vesture:

His eyes [are] darkened with wine,³²

And his teeth [are] whitened with milk.

Zebhúlún by the shore of seas shall dwell; Even by the shore of ships [shall] he [inhabit]:³³ And his extreme border [shall reach] unto³⁴ Ṣídh'on.

Is-sauchaur [is] a powerful he-ass,
Reposing among the sheep-folds.

And he saw his resting-place, that [it was] good;
And his³⁵ land, that it was pleasant:

And he stooped his shoulder to bear the burden,
And became subservient unto tribute.

Daun shall judge his people, As one of the tribes of Israuël.³⁶

Let Daun be a serpent upon the way, And a snake³⁷ upon the path; That biteth the horse's heels, So that his rider falleth backwards.

I have waited for thy salvation, YAHAWEH !38

Gaudh, a troop shall assail him: 39 But he shall assail [their] rear.

Out of Ausher [wealth and plenty shall proceed]: his bread [shall be] fat;40

And he shall yield royal delicacies.

Náphtaulí [is] a hind let loose;41 He that uttereth beautiful sayings.

Yóseph [is like unto] a fruitful bough, A fruitful bough by a fountain; [His] branches creep along the wall.42

Again, [he is like unto a hart] whom the masters of the arrows have harassed, .

And shot at, and ensnared him.

Then [he became as a mighty warrior prepared for battle:] his bow abode in strength,

And the sinews of his hands were braced,

Through the hands of the Mighty [One] of Yankobh;

From thence [is] the Shepherd, the Stone of Israuël;

Through the God of thy father, for he shall help thee;

Even God⁴³ Almighty, for he shall bless thee,

[With] the blessings of the heavens above,

And the blessings of the deep that coucheth beneath,

The blessings of the breasts and of the womb;

The blessings of thy father [that] prevail

Over the blessings of the eternal mountains,

The desire of the everlasting hills;

They shall be for the head of Yóseph,

And for the crown of the head of him that was separated by his brethren.

Bin-yaumín shall tear [like] a wolf: In the morning he shall devour the prey; And to the evening he shall divide the spoil.45

All these [are] the tribes of Israuël, [even] twelve; and

this [is] what Yánkóbh their father spake unto them: he said [these things] unto them, when he blessed them; each according to his blessing did he bless them.

And [when] their father had blessed them, he commanded them, and said unto them, I [am to be] gathered unto my people: bury me with my fathers in the cave which [is] in the field of Aéphr'on the Khittee, in the cave which [is] in the field of Machpélauh that [is] before Mámrä in the land of Kená'an, which Abh-rauhaum purchased with the field, of Aéphr'on the Khittee, for a possession of a sepulchre. There they buried Abh-rauhaum and Saurauh his wife; there also they buried Is'hauk and Ribhkauh his wife; and there I buried Léauh. The purchase of the field, and of the cave that [is] in it, [was] of the Běney Khéth.

And when Yaakobh had finished commanding his sons, he gathered his feet into the bed, s and expired and died, and was gathered unto his peoples.

Then Yoseph fell upon his father's face, and wept upon him, and kissed him. And Yoseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israuël. And forty days were fulfilled to him; for so are fulfilled the days of such as are embalmed: and the Egyptians bewailed him seventy days. And when the days of bewailing him were passed, Yoseph spake unto the house of Pharaoh, saying, If now I have found favour in your eyes, speak for me, I pray you, in the cars of Pharaoh, saying, My father hath made me to swear, saying, Lo, I die: in my sepulchre which I have digged for me in the land of Kenáran, there shalt thou bury me. Now therefore, let me go up, I pray thee, and

bury my father, and return. And Pharaoh said unto Yóseph, Go up and bury thy father, as he made thee to swear.

So Yoseph went up to bury his father; and with him went up all the servants of Pharaoh, and the principal [men] of his house, and all the chief [men] of the land of Egypt:" all the house of Yoseph, and his brethren, and all" his father's house, went up also with him; only their families, and their flocks and their herds, did they leave in the land of Goshen; [there] went up also with him both chariots and horsemen," so that the host was very numerous. And they came unto the threshing-floor of Autaudh which [is] bevond Jordan, and made there a very great and grievous lamentation: and he made for his father a mourning of seven days. And when the Kená'anees, the inhabitants of the land, saw the mourning in the threshing-floor of Autaudh, they said, This [is] a grievous mourning unto the Egyptians; therefore they call the name of it Aubhel-Migraim, which [is] beyond Jordan. And his sons did unto him so as he had commanded them: and his sons carried him unto the land of Kená'an, and buried him in the cave of the field of Machpélauh, which Abhrauhaum purchased with the field for a possession of a sepulchre, of Aéphr'on the Khittee, before Mamra.

And Yoseph returned to Egypt, he, and his brethren, and all they that went up with him to bury his father, after he had buried his father. And when Yoseph's brethren saw that their father was dead, they were afraid, and said, Peradventure Yoseph will persecute us, and fully render unto us all the evil which we inflicted upon him. And they sent a deputation unto Yoseph, saying, Thy

father commanded, before his death, saying, Thus shall ye say unto Yóseph, Ah, we pray thee, forgive now the offence of thy brethren, and their sin, in that they inflicted evil upon thee: now therefore forgive, we pray thee, the offence of the servants of the God of thy father. And Yóseph wept while they spake unto him. Then went his brethren also, and fell down before him, and said, Lo, we [are] thy slaves. And Yóseph said unto them, Fear not: for am I in the place of God? Ye did, indeed, devise evil against me, but the [most high] God hath devised it for good; in order to do as at this day, even to save the lives of much people: now therefore, fear not; I will maintain you and your families. And he comforted them, and spake kindly unto them. So Yóseph dwelt in Egypt, he, and his brethren, and all his father's house.

And Yóseph lived an hundred and ten years: and Yóseph saw Äphráïm's sons of the third generation; the sons also of Mauchír, the son of Menáshsheh, were brought up⁶¹ upon Yóseph's knees. And Yóseph said unto his brethren, saying,⁶² I die: and the [most high] God will surely visit you, and bring you up out of this land, unto the land which God sware unto our fathers,⁶³ unto Abh-rauhaum, and unto Is'hauk, and unto Yánkóbh. And Yóseph took an oath of the Běney Israuël, saying, God will surely visit you, and ye shall carry up my bones with you⁶⁴ from hence. So Yóseph died, [being] an hundred and ten years old:⁶⁵ and they embalmed him, and he was put into a coffin⁶⁶ in Egypt.

NOTES.

Note 1.

They could have no land of their own, for all the country was become Pharaoh's; but the meaning is, they farmed (as we speak) land of the king, to whom they became tenants.*

Note 2.

This clause is inserted from the Syriac. This Version supplies the conjunction in the second clause of verse 27, and the name "Yóseph," in verse 30.

Note 3.

Notwithstanding the high authority which has in a manner, sanctioned the Septuagint and Syriac reading of this clause,† it appears preferable to understand, with the Hebrew Text and the Targúm of Onkelos, that the patriarch made a prostration upon the bed, turning toward the head or pillow, so as to bring his forehead in contact with it; which seems to be the intention of the original.

Note 4.

This clause is supplied by the Septuagint, which is also followed in the latter part of verse 4. At the beginning of verse 3, the Syriac reads "Israuël," for "Yáākóbh."

Note 5.

This is the reading of the Septuagint, and of the Syriac, which adds the syriac; the latter part of the verse is supported by the Syriac; the particle "as," before "Shima'on," is likewise supplied by the Samaritan, and Septuagint Ed. Grabii.

^{*} Patrick's Commentary.

⁺ See Heb. xi, 21.

NOTE 6.

'He instances in them,' says Patrick, 'because they were his eldest sons; who should have no more than Aphraim and Menashsheh: and perhaps the meaning may be, that these two should be accounted as the first-born. For he gives Yóseph the primogeniture, (who was indeed the first-born of his first intended wife,) and bestows a double portion upon him, by making his two sons equal to the rest of his children.'

Note 7.

The Syriac and Samaritan read "Paddán-Araum," as do likewise the Septuagint. The two latter authorities supply the words "thy mother," following.

Note 8.

This is the Samaritan reading of the name.

The circumstance of the patriarch's communicating this as intelligence, to his son Yóseph, appears to confirm what was observed in Note 3 to Section i, and Note 26 to Section ii, of this Part, namely, that Raukhél was yet living, at the time when Yóseph was sold into Egypt.

Note 9.

These two words are supplied by the Samaritan and Septuagint. The latter gives the name "Yaakobh," in the next verse; and, with the Syriac, has the conjunction in the second clause of verse 10.

Note 10.

This clause follows the joint authority of the Samaritan, Septuagint, and Syriac. The next is supported by the two Versions.

Note 11.

This word is supplied by the Samaritan and Septuagint. In the first clause of the next verse, the Syriac Text is followed: the Septuagint read, "blessed them," i. e. the sons of Yóseph.

NOTE 12.

The Septuagint and Syriac read, "from my youth." The former, with the Samaritan, supplies the demonstrative pronoun in the first clause of verse 16.

Note 13.

Onkelos renders this clause, "and like the fishes of the sea let them multiply, among the sons of men, upon the earth;" deriving the verb דנה from זה, a "fish." But this rendering is objectionable, for the etymology ought to be reversed, and the latter word be looked upon as a derivative from the former.

The Septuagint supply the name "Yoseph," in the latter part of the next verse.

Note 14.

His family multiplied faster, according to the signification of his name;* the kingdom of Israuël was afterwards established in him; and the ten tribes were called by the name of Aphraïm.

NOTE 15.

This word is inserted from the Syriac. In the clause following, for "portion," the Septuagint read Σίκιμα, as though the original, "Shechém," meant the place of that name: but, according to Patrick, "that piece of land" is here intended, which the patriarch had bought of the Běney Ḥamór Abh-í-Shechém;† and this he thinks to be the reason why Yóseph was himself buried there, and not in the cave of Machpélauh. He further supposes that the patriarch had forcibly recovered it from the Ämórees, who had seized possession of it, upon his removal to another part of the country.

Note 16.

The pronoun is given by the Septuagint and Syriac. The former supplies that in the second clause of the next verse.

^{*} Nu. i, 33, 35. See Note 76 to Section i, of this Part.

[†] Gen. xxxiii, 19; Josh. xxiv, 32; compared with John iv, 5.

Note 17.

The Targum of Onkelos paraphrases the passage thus: "Thou shouldst have received three portions, the birthright, and the priesthood, and the kingdom." To which the Targum of Jonathan ben-'Uzziel and that of Jerusalem add: "But because thou hast sinned, the birthright is given to Yóseph,* the kingdom to Yehudhauh, and the priesthood to Léwi."

Note 18.

Namely, thy brethren, by having precedence of them. The tribe of Reúbhen never rose to any eminence in Israuël; was not so numerous, by one third, as those of Yehúdhauh, Yóseph, or Daun, when Moses took the sum of them in the wilderness;† and was among the first that were carried into captivity.‡

Note 19.

The circumstance here referred to is mentioned in ch. xxxv, 22. The metaphor which occurs in the first clause of the present verse, is applied by the Jewish and Arabian writers to the ebullition of the sexual passions.

NOTE 20.

Patrick understands the term here to indicate, that they were alike in their dispositions, || and linked together in the same wicked purposes.

Note 21.

Jerome¶ renders the word, "arms;" so also Rabbi Eliezer** understands it, for he makes the observation, that Yaakóbh cursed their sword by using a word which belongs to the Greek language αςτροφορά (μάχαφα.)

^{*} Compare 1 Chron. v, 1.

^{‡ 1} Chr. v, 26.

^{||} Compare Prov. xviii, 9.

^{**} Pirke Aboth. c. 38.

⁺ Compare Nu. i, 21, 27, 33-35, 39.

[§] Sec Gesenius' Thesaurus.

[¶] Quæst. Hebr.

NOTE 22.

The word properly signifies the "liver," which was thought to be the seat of emotions of anger or vexation. Compare Prov. vii, 23; Lam. ii, 11.

The conjunction is supplied by the Samaritan, Septuagint, and Syriac.

Note 23.

That is, "a chief:" the word WN is frequently used as an honourable distinction. In the next clause, the parallel expression is "an ox," in which, as this animal was held in high esteem by the Israëlites, it is possible that an allusion may be intended to Shechém, the prince of the Hiwwees, in the same manner as his father was called "Hamór," the "ass." Compare Note 33 to Section iii of Part Third.

NOTE 24.

Patrick here observes the contrast presented by the scattered condition of these two tribes, who had been originally, in the persons of their founders, "associated in wickedness:" for when the Israëlites entered upon the possession of the promised land, so it fell out, that the tribe of Shima'on had no separate inheritance of their own, but merely a portion of the territory which was allotted to the tribe of Yehudhauh; and, accordingly, we find them assisting one another; to enlarge their border. This district, however, proved too circumscribed, and it appears that, in after-times, they acquired possessions where they could: five hundred of their tribe, under various leaders, making an attack upon the aboriginal occupants of Mount Sé'ír, and there effecting a settlement.! It is a constant tradition, also, among the Hebrews, that a great many persons of this tribe, being in want of a livelihood, applied themselves to the instruction of children, and were employed as school-

^{*} Jos. xix, 1, 9.

⁺ Ju. i, 3, 17.

¹ Chron. iv, 39, 42.

masters in all the other tribes of Israuël; few but Simeonites following this vocation.

With respect to the tribe of Léwi, it is well-known that they had no inheritance allotted to them, but were dispersed among all the other tribes; having certain cities* assigned to their use, with a small tract of circumjacent land. This, indeed, did not prove a curse to them; for they enjoyed a tenth of the produce of the entire country. The prophetic curse Patrick supposes to have been removed, "upon that eminent service they did," in smiting the worshippers of the golden calf;† upon which account Moses blesses this tribe, a little before his death,‡ whereas he gives no blessing at all to the tribe of Shimā'on, but leaves them under this curse; a great ring-leader of the idolatry with Ba'al-Pe'or being a prince of this tribe, whom Pinchaus, of the tribe of Léwi, slew in pious indignation.§

NOTE 25.

That is, "thou shalt put them to flight:" which, says Patrick, "was eminently fulfilled in David," as were likewise the foregoing words of the Text. Onkelos paraphrases this clause: "thine hand shall prevail against thine adversaries, thine enemies shall be dispersed; they shall be turned back at the sight of thee." In the clause preceding, allusion is made to the name, which signifies "praise." This, as Patrick observes, is not spoken with reference to Yehúdhauh himself, but to his family, or tribe.

NOTE 26.

Onkelos explains this verse of the political ascendancy of Yehúdhauh at the end of the world. According to Patrick, it expresses the warlike temper of this tribe, their undaunted

^{*} To the number of forty-eight, throughout different parts of the country.

[†] Ex. xxxii, 26-29.

[‡] Deut. xxxiii, 8-11.

[§] Nu. xxv, 11, 14.

^{||} Ps. xviii, 40.

^{¶ 1} Sa. xviii, 6, 7.

courage, and resistless valour; and, by the several gradations of intensity in the meaning of the terms used, viz., a lion's cub, a full-grown lion, and a lioness, which is the fiercest of all, it would appear to intimate the beginning, increase, and full growth of their power.

In the next line, he speaks as if he saw them returning in triumph, with the spoils of their enemies; alluding to lions, which, having found their prey in the plain, return satiated to the mountains.*

NOTE 27.

Patrick thinks it "plainly demonstrated,"† that this is the meaning of the original word. The lioness, especially when she has cubs, is considered to be more ferocious and formidable than the lion.

The parallel word of the preceding line signifies a lion that is come to his full strength. By his deliberately lying down to rest, when satiated with prey,‡ the prophecy sets forth the ease and quiet that the tribe of Yehúdhauh should enjoy after their victories, without any fear of disturbance.

The end of the verse intimates that, finally, having overcome his enemies, he shall live in secure peace, free from their incursions; none daring to invade him, no more than to stir up a sleepy lion.

The Syriac supplies the conjunction in the last clause.

NOTE 28.

The interpretation which would make this verse to signify, that the Jewish kingdom first established in David should dwindle down until it became finally extinct at the period of the birth of

^{*} Patrick's Commentary. Bochart, Hierozoic. Part i, lib. iii, cap. 2.

[†] See Bochart, Hierozoic. Part i, lib. iii, cap. 1. Gesenius' Thes.

[‡] The lion is observed, under these circumstances, to sleep whole days in his den, or in thickets.

[§] Patrick's Commentary.

our Saviour, has been skilfully advocated by Bishop Patrick, in his commentary on the Text; but it is opposed by the meaning of the terms themselves, by the parallelisms, and by the general tenor of the prophecy.

1. With respect to the signification of the words DDD and DDD. The former, which is rendered, in the Authorized Version, "sceptre," though, in some instances in Scripture it has that sense,* means, in general, a "staff" or long stick, and, more particularly, the staff of authority carried by rulers and chiefs of tribes; hence it came to signify the tribe itself: for wherever there was a ruler, there was a "staff" of office, and wherever there was a chief, there was a tribe which he governed. The meaning of the first clause appears therefore to be, that Yehúdhauh should continue to be constituted as a tribe, until the coming of Shíloh. The latter word occurs in a few other passages of Scripture, where it seems to require the sense of "chief ruler." Thus, in Num. xxi, 17, 18: "Then sang Israuël this song:—

Spring up, O well! sing ye to it.

[This is] the well which the princes did sink,

Which the nobles of the people, with the chief ruler, opened†

With their staves."

De. xxxiii, 21:-

"And he provided the principal part for himself; because there, [in] the portion of chief ruler, [it was] laid up.";

Ps. lx, 7:--

"Giišaudh [is] mine; Menáshsheh also [is] mine, with Äphráïm, the defence of my head; Yehúdhauh [is] my seat of government."

^{*} See Nu. xxiv, 17; Ps. ii, 9; xlv, 6; Zec. x, 11.

[†] Comp. Ps. vii, 15 (Heb. 16), for the difference of meaning of מרם and

[‡] Por the masculine form of this participle, Gesenius instances Gen. xlix, 15, נירא כונחה כי טוב

[§] That is, "my chief confidence in battle:" "my helmet," as Gesenius understands it.

2. This stanza appears to correspond with the preceding, in the gradual development of the idea which it conveys; the staff of the head of the tribe being subordinate to the supreme authority, as the cub is to the full-grown lion, and the climax coming last, closing, in the final term of each series, with the intimation of stability and permanence. There is a verse in Isaiah, which appears to convey the very same train of thought that is exhibited in the Text; ch. xxxiii, 22:—

For YAHAWEH [is] our Judge, YAHAWEH [is] our Lawgiver, YAHAWEH [is] our King: He [it is that] shall save us.

Here the three terms are progressively intensitive; the Lawgiver being above the Judge, and the King superior to all, while the last line intimates the same state of security as the result.

3. The prophecy evidently foretells the permanent glory and ultimate security of Yehúdhauh, not his decline and dispersion. It has been argued that the "sceptre" and "lawgiver" departed, when Jerusalem fell into the hands of the Romans, and when the holy city was demolished by Titus, in the year 70 of the Christian era; and this was thought necessary in order to establish the coming of Shiloh in the first advent of our Lord. But it is never wise to constrain the language of Scripture, and the verity that Jesus of Nazareth is the Messiah, stands in no need of forced For it by no means follows, because the tribeinterpretations. ship shall not depart from Yehúdhauh until Shíloh come, that, therefore, it shall depart after he has come. We have an illustration of this reasoning in Gen. xxviii, 15; may we conclude, from the promise there given to Yáakóbh, that God would forsake him as soon as he had performed all that he had spoken to him of? Another instance of the same kind occurs in 1 Sa. xv, 35; where we read that "Shemú-ël came no more to see Shauúl until the day

^{*} Authorized Version.

of his death." It could not be argued from this, that he did come to see him on that day. An example more may be pointed out in 2 Sa. vi, 23.

Note 29.

This name signifies "pacific," "the peaceful," or the king "whose throne is established in security and permanence;"* and appears generally equivalent to "Shelómoh" (Solomon).†

The general voice of Rabbinical authority expounds this place of the Messiah.‡ Onkelos thus paraphrases the clause: "until the Messiah come, whose is the kingdom." Rabbi Behäi understands it in the same sense, and explains "Shiloh" to mean "his son," assigning as a reason why "beno" was not used instead, that the prophecy 'designed emphatically to express a son who should be born of his mother, after the manner of all those that are born of a woman; in which case, he would appear to have read the word as equivalent to שָׁלָּה (for שִּׁלֶּה (for שִּׁלֶּה (for יוֹבּ (her's," i. e. the woman's. Compare Gen. iii, 15; and Note 33 to Section ii of Part First.

Note 30.

That the word is to be taken in this sense appears from Prov. xxx, 17; the only other place where it occurs in Scripture. It is thus understood by Onkelos, the Jerusalem Targúm, Kimchí, and Gesenius.

^{*} Compare Isa. ix, 6.

[†] שלו, שלר, שלר, salvus, securus fuit, max de eo qui prospera fortuna secure utitur—

Gesenius. אש, tranquilli et securi animi fuit—Ges. Rei cura liberum habuit animum—Freytag, Lex. Arab. שלם, integer, incolumis, salvus fuit.

id. Finitima est rad. שלר, אשלה, Ges. ישלם, integer a noxa et vitiis, incolumis salvusque fuit—Kamús ap. Freyt.

[‡] The three Targúms, Talmúd in Sanhedr. cap. xi, Baal-Hattur., Beräshith Rabb., and many other ancient and modern Jews, says Patrick. This remark may be extended to the whole of these prophecies. (Clarke's Commentary.)

Note 31.—On the sorékanh.

This was the name of a vine which produces a grape of a peculiarly fine quality, dark coloured, very small, and with pippins very soft and scarcely perceptible. The name indicates the colour, from "saurák" ("), to "be of a dark red colour." Niebuhr* mentions that, in Yemen and in Persia, this species of grape is very plentiful; when dry, it is exported in large quantities, from the former country under the name of "zebíb," and from the latter under that of "kishmish." It appears to have given the name to "the valley of Sórek,"† lying about half a mile from the valley of Äshkól, from whence the spies brought the large bunch of grapes, as a sample of the fruitfulness of the land.‡

This verse sets forth the great fertility of Yehúdhauh's country, (abounding with vineyards and pastures,) by two hyperbolical expressions. First, that vines should be as common there as thorn-hedges in other places; so that they might tie asses, with their colts, to them. Secondly, that wine should be as common as water; so that they should have enough, not only to drink, but to wash their clothes in it. Which does not imply that they made use of it for that purpose; but only denotes its great abundance; so that, in treading the grapes, and pressing out the juice, their garments were all sprinkled with wine, which might be wrung out of them. §

Note 32.

This, according to Patrick, expresses the great abundance of wine, which could serve, not only their necessity, but excess. The meaning of the next line is, that the rich pastures of that country should feed great flocks and herds, and, consequently, they should

Descrip. de l'Arabie.

[‡] Nu. xiii, 23.

[†] Judg. zvi, 4.

[§] Patrick's Commentary.

have abundance of milk.* Onkelos thus paraphrases this with the preceding verse:—

Israuël shall dwell round about his city,
The peoples shall build his temple;
The righteous shall be round about him,
And the observers of the Law [shall continue] in his doctrine.
Excellent purple shall be his vesture,
Ilis clothing shall be silk of scarlet and various colours.
His mountains shall be red with his vines,
His hills shall drop with wine:
His valleys shall be white with corn,
And with flocks of sheep.

Note 33.

Instead of this clause, the Targúm of Onkelos reads: "and he shall subjugate the provinces with ships; the good of the sea, also, shall he eat;" and the Targúm of Jonathan ben-'Uzziel is somewhat similar. The portion of this tribe extended from the Mediterranean Sea on the west, to the lake of Gennesareth on the east.†

NOTE 34.

The Samaritan, Septuagint, and Syriac, read "unto."

The city itself is not here meant, says Patrick, for the tribe of Zebhúlún did not extend beyond Mount Carmel, which is at least forty miles distant: but the Sidonian territory, i. e., Phœnicia,‡ is here intended, upon which they touched. For, as the Phœnicians were called Syrians from Ṣór (i. e., Tyre), they were likewise denominated Sidonians, from Sidon.§

Patrick derives an argument for the Divine inspiration of this prophecy, from the circumstance that Yáŭkóbh should foretell, so

^{*} Patrick's Commentary.

⁺ See Josh. xix, 10-16.

[‡] Bochart, Phaleg, lib. iv, cap. 34.

[§] Hesychius interprets Σιδόνιοι by Φοίνικες; the Septuagint, also, read Phænicians for Sidonians (Deut. iii, 9), and Phænice for Sidon (Isa. xxiii, 2).

many years beforehand, the positions which were subsequently occupied by his posterity in the promised land, when their several portions fell to them by lot, and not by their own choice.* He remarks that Zebhúlún is mentioned before Is-sauchaur, who was his elder brother,† for no other reason, that he can discern, but because Zebhúlún's lot was to come up before that of Is-sauchaur,‡ in the division of the land. "By this they were taught that their habitation in the land of Kená'an was the gift of God, and did not come by chance; their forefather having so long before predicted the very portion they should inherit."§

NOTE 35.

This possessive pronoun, with the preceding, is supplied by the Syriac.

The Targum of Onkelos thus paraphrases these two verses:-

Is-sauchaur [is] rich in substance,

And his possession shall be between boundaries;

And he saw his portion, that it was good,

And the land, that it was fruitful,

And he subdued the provinces of the people, and scattered the dwellers of them,

And those that were left in them shall be his servants and tributaries.

How his two last lines could have been elicited out of the Text, is difficult to conjecture. It may, however, be remarked, that Grotius understood it nearly in the same way.

NOTE 36.

The meaning is, according to Patrick, that, though he was but "the son of a concubine," yet his posterity should be governed by a head of their own tribe, similarly to the other tribes of Israuël; all invidious distinction being thereby removed between the sons

^{*} Josh. xviii, 10.

⁺ See Gen. xxx, 17-20.

[‡] Comp. Josh. xix, 10, 17.

[§] Patrick's Commentary.

^{||} See Clarke's Commentary.

of the inferior wives, of whom Daun was the first, and those that were born of Léaul and Raukhél.

Note 37.

The conjunction preceding is supplied by the Syriac.

The species called Cerastes is here intended, and the description of it, as given in the Text, agrees well with the character under which it is usually represented.* This snake lies in the sand and in ruts, and thus proves dangerous to travellers and their horses. It is not easily avoided, being of a sandy colour, so that many tread upon it unawares; and the poison of these serpents is said to be chiefly felt in the thighs of those they bite, which perfectly agrees with the words following, for the horse not being able to stand, when the poison works in his legs, the rider must fall with him.† The Targúm of Onkelos seems to regard this prophecy as descriptive of Shimsh'on (Samson), who led no armies against his enemics, but overthrew them by craft and subtlety: while, in Patrick's opinion, it rather belongs to the whole tribe of Daun, who should carry on their wars more by cunning and stratagem, than by open hostility; an instance of which he points out in Judg. xviii, 27. The paraphrase of Onkelos is as follows:-

From the house of Daun a man shall be chosen and arise; in his days his people shall be freed,

And in his years the tribes of Israuël shall rest together.

^{*} See Bochart, Hierozoic. Part ii, lib. iii, c. 12. The Vulgate renders the word by cerastes.

[†] Patrick's Commentary. Dr. Wilson mentions that, when about to enter the part of the valley of Feirán, where it begins to take a waving course, he observed a serpent coiled in the yellow sand, which it resembled in colour. It proved to be a species of cerastes, and was about seventeen inches in length. Its two horns, which rose immediately above its eyes, were half an inch in height, and slightly curved towards its back. The Arabs declared it to be dangerous. This species of serpent is very common in Egypt and the desert.—Lands of the Bible, vol. i, p. 194.

There shall be a man that shall be chosen and arise from the house of Daun; The dread of him shall fall upon the peoples, and he shall violently smite the Philistines;

Like a snake he shall lay wait by the path,

And as a serpent* he shall slay the mighty of the camps of the Philistines, Horsemen with footmen; he shall hough horses with chariots,

And shall cast down the riders of them backwards.

Note 38.

The Targum of Jonathan thus explains this passage: "When Yáakóbh saw Gidha'on the son of Yóaush, and Shimsh'on the son of Maunóah, who were to be deliverers in a future age, he said, I wait not for the salvation of Gidha'on, I expect not the salvation of Shimsh'on, because their salvation is a temporal salvation; but I wait for and expect thy salvation, O Lord, because thy salvation is eternal." The Targúm of Jerusalem has it much to the same purpose: "Our father Yáakóbh said, Wait not, my soul, for the redemption of Gidha'on the son of Yoaush, which is temporal, nor the redemption of Shimsh'on, which is a created salvation; but for the salvation which thou [O God] hast said by thy Word should come to thy people the Beney Israuël; my soul waiteth for this thy salvation." Yet, after all, adds Patrick, the words may simply mean that Yáakóbh, perceiving his decease to be at hand, and his spirits beginning to fail him, in the midst of his address to his sons, breaks out into this exclamation which belongs to none of them; and then, having rested himself a while to recover his strength, he proceeded to bless the remainder of his sons.

Note 39.

There is, in the words rendered "troop" and "assail," an allusion

^{*} The author of the Arabian romance of Delhemeh, giving a description of his hero, says, "By the time he had attained to manhood, he had become a horseman unrivalled; he was like a bitter colocynth, a viper, and a calamity." Upon this passage Lane remarks, that these are not terms of reproach, among the Arabs, but of praise.—Mod. Egyp. vol. ii, p. 169.

to the name of Gaudh; whose inheritance, being in a frontier country beyond Jordan, lay very much exposed to the incursions of the Amorites and Moabites, and the rest of those turbulent neighbours that dwelt in or near Arabia. Some also observe that the word "troop" is very appropriate here, signifying, not a regular army, but a band of men, that make frequent inroads to rob and plunder. It appears from Jer. xlix, 1, that the Ammonites at one time possessed themselves of the country of Gaudh, or at least of some part of it; where they perpetrated great cruelties:* and long before this, they oppressed the tribe for eighteen years together,† and came with a great army and encamped in Gilăaudh,‡ which was in the tribe of Gaudh.§

Patrick supposes the prophecy contained in the next clause, was fulfilled, when Jephthah fought with the Ammonites and subdued them before the Beney Israuël; || and when this tribe, assisted by their brethren of Reúbhen and Menáshsheh, made war with the Hagarites, and possessed themselves of their country, which they kept till the captivity, "because the war was of God."

Onkelos explains this verse of the assistance rendered by the tribe of Gaudh to the united army of the Israëlites, at the time of their taking the promised land:—

From the house of Gaudh, camps of armed men shall pass over Jordan before their brethren to battle;

And with much wealth shall they return to their own country.

Note 40.

The Syriac and Targúm of Onkelos read it, "his land [shall be] good." Patrick explains this verse to mean that his country should afford not only all things necessary, but the choicest fruits, lit to be served up to the table of kings: for part of it lay about Carmel,** where there was a most delicious valley.††

^{*} Am. i, 13.

¹ lbid. verse 17.

^{||} Judg. xi, 33.

^{**} Josh, xix, 26.

[†] Judg. x, 8.

[§] Patrick's Commentary.

^{¶ 1} Chron. v, 22.

⁺⁺ Patrick's Commentary.

NOTE 41.

As Yehudhauh had been compared to a lion, Is-sauchaur to an ass, and Daun to a serpent; so Naphtauli is compared to a hind, which is not enclosed within pales and walls, but "runs at large whither it pleaseth; whereby," concludes Patrick, "is signified that this tribe would be great lovers of liberty."*

The clause following would seem to convey an allusion to the times of our Saviour, when he went through Galilee, in which the land of Naphtauli lay, and where were seated two of the most notable scenes of his teaching, Capernaum and Chorazin.

Note 42.

Onkelos thus explains this clause: "Two tribes shall issue from his sons; they shall receive a portion and an inheritance."

NOTE 43.

The Samaritan, Syriac, and Septuagint, agree in reading "El," for "eth" of the Hebrew Text. The next conjunction "and" is supplied by the two latter authorities.

Note 44.

The Samaritan and Septuagint add, "and of thy mother."

NOTE 45.

This description, according to the commentators, denotes the fierce and undaunted temper of the tribe,† and its success in war. Its union with the tribe of Yehúdhauh is also thought to be intimated by the similarity of the terms;‡ and, from De. xxxiii, 12, it has been inferred that the Sanctuary should be fixed in his lot,

^{*} Compare Ps. aviii, 33; Hab. iii, 19.

[†] See Judg. xix, xx.

[:] Compare verse 9.

and that he should continue as long as the existence of the temple itself.* Onkelos thus paraphrases the verse:—

Bin-yaumin, in his land shall the Shechinauh dwell,

And in his possession shall the Sanctuary be built;

Morning and evening shall the priests offer oblations,

And at eventide they shall divide the residue of their portions, the
remnant of the holy things.

Note 46.

The name here, as likewise the clause immediately follow-

- * Clarke's Commentary. It has been conjectured that the eleven stars which prostrated to Yóseph, might contain an allusion to the signs of the Zodiac, which were very anciently known in Egypt, and which are supposed to have had their origin in Chaldea. On this supposition, Yóseph's eleven brethren answered to eleven of these signs, and himself to the twelfth. General Vallancy (Collectanea de Rebus Hibernicis, vol. vi, Part ii, p. 343) has endeavoured to trace out the analogy, which Dr. Hales (Analysis, vol. ii, p. 165) has somewhat improved. It is exhibited in the following table:—
- Reúbhen.—"Boiling over like water." The sign "Aquarius," represented as a man pouring out water from an urn.
 - 2. Shima'on and Léwi.-The "brethren." The sign "Gemini."
 - 3. Yehudhauh.-The "lion." The sign "Leo."
- 4. Aushér.—"His bread [shall bc] fat." The sign "Virgo," generally represented as holding a full ear of corn.
- 5. Is-sauchaur.—The "he-ass," or ox, both animals being used in husbandry. The sign "Taurus."
- 6, and 7. Daun.—"A serpent biting the horse's heels." The sign "Scorpio." On the celestial sphere, the "Scorpion" is actually represented as biting the heel of the horse of "Sagittarius;" and "Chelæ," his "claws," originally occupied the space of "Libra."
- 8. Yóseph.—"His bow abode in strength." The sign "Sagittarius;" commonly represented, even on the Asiatic Zodiacs, with his bow bent, and the arrow drawn up to the head.
- 9. Náphtaulí.—By a play on his name, "ṭaulch" (מלה), the "ram." The sign "Aries," according to the Rabbins.
 - 10. Zebhúlún.-Dwelling "by the shore of seas." The sign "Cancer."
 - 11. Gaudh.—Reversed, "Daugh" (17), a "fish." The sign "Pisces."
- Bin-yaumin.—The "wolf." The sign "Capricorn," which, on the Egyptian sphere, was represented by a goat led by Pan, with a wolf's head.

ing, and that beginning the next paragraph, is supplied by the Syriac.

Note 47.

The conjunction is supplied by the Syriac and Samaritan.

Note 48.

The Hebrews think that, out of reverence to God, he sat up when he pronounced a blessing on his sons; his feet hanging down upon the ground: and, indeed, it is very probable he endeavoured to put himself into a posture of authority at least; and therefore sat on his bed-side while he spoke. And now, the prophetic spirit, which had raised his natural spirits above their ordinary pitch, departing from him, they presently sunk so much the lower, and, in a short time, he expired.*

The two last words of the clause ensuing are inserted from the Syriac.

Note 49.

Patrick supposes that Yóseph first closed his father's eyes,† and then parted from his body with a kiss. Of this custom, which appears to have been the privilege of the nearest relation, we find many traces in the classical writers: thus, Ovid represents Niobe as kissing her slain sons, and Meleager's sisters kissing him when he lay dead; and Corippus describes Justin the younger throwing himself upon Justinian, weeping, and kissing him, just as Yóseph did here.‡

Note 50 .- On the Egyptian embalming.

The Septuagint render this word by irraquarra. The embalmers were members of the medical or surgical profession, as the knowledge, required for the purpose, was closely connected with the science of anatomy. The Egyptians claimed the honour

^{*} Patrick's Commentary. † Comp. Gen. xlvi, 4.

[‡] Ut prius ingrediens corpus venerabile vidit; Incubuit lacrymans, atque oscula frigida carpsit Divini patris.

of having first invented the healing art,* and the study of medicine and surgery appears to have commenced at a very early period with that people, since Athôthis, the second king of the country, is said to have written upon the subject of anatomy. Hermes was reported to have written six books on medicine, the first of which related to anatomy;† and the various recipes. known to have been beneficial, were recorded, with their peculiar cases, in the memoirs of physic, and were deposited in the principal temple of the place, as at Memphis in that of Pthah, or Vulcan. The schools of Alexandria continued till a late period to enjoy the reputation, and to display the skill, which they had inherited from their predecessors.†

According to the accounts given by the Greek writers, the embalming of the Egyptians was conducted upon three different scales. The most expensive is said to have cost a talent of silver (about £250 sterling), the second 22 minæ (or £60); while the third was extremely cheap. By the first mode, which alone need be noticed here, on the body being delivered to the embalmers, the cavities of the brain and intestines were emptied of their natural contents, and filled with certain aromatics; and Diodorus says that oil of cedar and other substances were applied to the entire surface for upwards of thirty days, previous to restoring it to the family of the deceased. In other instances, the body was kept in natron for seventy days, after which it was washed, wrapped in bands of fine linen, || and laid in the mummy-case.¶

^{*} Pliny, vii, 56.

[†] Clem. Alex. Strom. vi.

[‡] See Wilkinson's Anc. Egyp. vol. iii.

[§] Wilkinson is of opinion that this sum can only be a general estimate of the expense of the first kind of embalming; since the various gradations observable in the style of preparing the mummies, prove that some must have cost far more than others.

^{||} These sometimes measured a thousand yards in length.—Pettigrew, Hist. of Egyptian Munmies, p. 89.

[¶] Herodot. ii, 86. Diod. i, 72, 91. Herodotus (iii, 16) observes that the

Of this first kind of mummies, some are accordingly found preserved with balsamic matter, others with natron. The former are either filled with a mixture of resin and aromatics, or with asphaltum and pure bitumen.

When filled with resinous matter, they are of an olive colour; the skin dry, flexible, and as if tanned; retracted, and adherent to the bones. The features are preserved, and appear as during life. Mummies of this kind are dry, light, and easily broken; with the teeth, hair of the head, and eyebrows, well preserved.

Those filled with bitumen are black; the skin hard and shining, and as if coloured with varnish; the features perfect; these mummies are dry and heavy. They have no smell, and are difficult to develop or break. They have been prepared with great care, and are very little susceptible of decomposition from exposure to the air.

Those prepared by natron are likewise filled with resinous substances and also asphaltum. The skin is hard and elastic; it resembles parchment, and does not adhere to the bones. The countenance is little altered, but the hair is badly preserved; what remains usually falling off upon being touched. These mummies are very numerous.*

The period of seventy or seventy-two days was taken up by the mourning for a royal personage, among the ancient Egyptians, and Patrick supposes that this was done in the case of Yáặkóbh, to testify the high regard in which he was held by the Egyptians. During this time, the people exhibited their grief by tearing their garments, and covering their heads with dust and mud; a considerable procession of both sexes meeting twice a day in public to sing the funeral dirge. A general fast was also observed,

Egyptians, being forbidden by their laws to suffer any animal to live upon a human body, embalmed it as a protection against worms; and Wilkinson (Auc. Egyp.) attributes to the same reason the prohibition against enveloping a corpse in woollen cloths.

^{*} See Wilkinson's Anc. Egyp. vol. v.

and they neither allowed themselves to taste meat or wheat bread, and abstained, moreover, from wine and every kind of luxury.

Note 51.

The Septuagint render this word by δυνάστας; the household officers of Pharaoh being persons of high rank. See Note 99 to Section ii of this Part. The words "for me," a little further on, are likewise supplied by the Septuagint.

Clarke suggests, as the reason why Yóseph did not personally make this application to Pharaoh, that he was now in his mourning habits, and in such none may appear in the presence of eastern monarchs. See Esth. iv, 2.

NOTE 52.

The Samaritan here inserts, "before his death;" and, after "father," near the end of the verse, adds the words, "as he made me to swear."

The cave of Machpelauh is obviously alluded to, in this passage. See Gen. xxiii.

Note 53.

The conjunction is supplied by the Syriac and Septuagint; which latter gives the name "Yóseph" in verse 6.

NOTE 54.

The principal persons in authority and dignity, throughout the whole country, as well as those of the court; such as were governors of provinces and cities, councillors, &c.: which honour they did to the patriarch, in all likelihood, by Pharaoh's command; for, how well soever they might stand affected to Yóseph, they could not, of their own accord, have deserted their charge.*

^{*} Patrick's Commentary.

NOTE 55.

This word is supplied by the Septuagint; the next clause is from the Syriac.

Note 56.

Patrick supposes that these troops accompanied Yóseph as a guard which always attended him, as viceroy of the kingdom; but now might be necessary for his safety, as he passed through the deserts, or, in the event of his meeting with any opposition from the Chenaanites, when he arrived at the burying-place. It is probable, also, that the Egyptian sway extended at that time over those countries: compare the table annexed to Note 44 of Section i, Part Second.

Note 57.

That is to say, west of Jordan, which was the yonder side of it to Moses, who wrote this narrative.*

The name "Autaudh" is considered, by the generality of ancient Versions, as well as the Targúms, to have designated the owner of the spot. Threshing-floors, in the East, are always in a field, in the open air; and Jerome supposed the place to have been about two leagues from Jericho, but we have no certain information on this point. The funeral procession stopped here, probably as affording pasturage to their cattle, while they observed the seven days' mourning which terminated the funeral solemnities; after which nothing remained but the interment of the corpse.† The name given to this spot signifies "the mourning of Egypt."

NOTE 58.

This clause is inserted from the Syriac.

^{*} Patrick's Commentary.

⁺ Clarke's Commentary. The mourning of the Ancient Hebrews was usually of seven days' continuance (Numb. xix, 11; 1 Sa. xxxi, 13); though, on certain occasions, it was extended to thirty days (Numb. xx, 29; Deut. xxi, 13, xxxiv, 8); but never longer.

NOTE 59.

This is the reading of the Samaritan and Septuagint: the Syriac likewise supplies the disjunctive particle; as also the word "even," in the last clause of the versc.

NOTE 60.

The Septuagint read, "and he said unto them." In verse 22, this Text has been followed: the Syriac also supplies the word "all."

Note 61.

Literally, "were born:" the Samaritan reads, "were born in the days of Yóseph."

NOTE 62.

This word is inserted from the Septuagint. The Samaritan supplies the article following.

NOTE 63.

This clause gives the reading of the Septuagint. The conjunction following is supplied by the Syriac.

Note 64.

These two words are given by the Septuagint, Syriac, and Samaritan.

Patrick assigns it as a reason why Yóseph did not desire to be carried away at once, that, while his body remained with them, they might look upon it as a pledge and security of the promise Divinely made to them, of inheriting that land where he desired to be buried, or not buried at all. He had twice repeated the assurance that God would visit them,* and was so confident of it, that he desired to be kept unburied, till the time of that visitation. Perhaps also he considered that they could not be

^{*} Verses 24, 25.

of such authority as he had been, and did not possess sufficient influence to have his body carried over to Kená'an, as his father's was; and therefore desired them not to think of laying him there, till the time came when they should take their final and general departure thither.

We read nothing of what subsequently befel the rest of Yóseph's brethren, but Josephus tells us that they were all buried in Kená'an:* Jerome also† says that he saw at Sychem the sepulchres of the twelve patriarchs, so that we may conclude this to have been the general tradition of antiquity. It is indeed probable that they had the same desire, and gave the same charge concerning their sepulture; to keep their posterity in the hope that God would certainly bring them into the land which he had promised to their fathers.

NOTE 65.

This, which was stated before, is here repeated, to signify that he did not live a year beyond it; and so died just fifty-four years after his father, and an hundred and forty-four years before the departure of the Israëlites out of Egypt. §

Note 66.

It is probable that a stone sarcophagus is here intended; and that Yóseph's being embalmed and put in a coffin in Egypt is mentioned with a design to express the great honours the Egyptians did him at his death, as they had done during his life. Some of the Egyptian coffins were made of granite, and profusely covered with hieroglyphics, the cutting of which must have been a work of prodigious expense, both of time and money; the stone being so hard that we have no tools by which we can make any impression on it. Two of these, now in the British

Compare Acts vii, 15, 16.

¹ Verse 22.

[†] Epitaph. Paulæ, cap. 6.

[§] Patrick's Commentary.

Museum, are dug out of the solid rock, and adorned with almost innumerable hieroglyphics. One of them, in particular, is ten feet three inches and a quarter long, ten inches thick in the sides, in breadth at top five feet three inches and a half, in breadth at bottom four feet two inches and a half, and three feet ten in depth, and weighs about ten tons. In such a coffin, probably, the body of Yóseph was deposited.*

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THE END.

^{*} Clarke's Commentary.

ERRATA.

Page			for			read.	
62, note	٠, ٠		Khauraun			Ḥauraun	
269, line	2 of Not	te 143 .	Foster			Forster	
287, "	1 of No	te 3 .	are			art	
329, "	1 of Not	te 145 .	Ahúzzath			Akhúzzath	
340, "	last		I may			may	
365, "	15 from	top .	Ishmau'ële	es		Ishme'ëlees	
369, "	2 from	end .	sold .			sod	
429, "	2 of No	te 41 .	ause .	•		clause	
446, "	end					Kiryath-Arbáặ (the [is] Hébhr'on),	same
478, "	3 of No	te 98 .	that same			the same	